English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

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In the Name of Allah, the Most Gracious, the Most Merciful

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1- Advice on adhering to Allah's Book and the Sunnah of His Messenger

Praise be to Allah, the Lord of Creation and Allah's Peace and Blessings be upon our Prophet

Muhammad, all his family and Companions!

To proceed,

The best endeavor one can spend their time, life, and money in is acquiring knowledge of Allah's Book and the Sunnah of His Messenger. It brings happiness in this life and the Hereafter. Islamic writings regarding the fundamentals and branches of faith, Tafsir (exegesis of the meanings of the Qur'an) and Hadith, and Islamic magazines and papers are designed to explain what is stated in Allah's Book and the Sunnah according to the level of Ijtihad (juristic effort to infer expert legal rulings) exerted by the authors and publishers and their level of knowledge Allah granted them. The General Presidency of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance published Al-Buhuth Al-Islamiyyah Magazine with the purpose of presenting rulings on many questions that are covered by Shari`ah and essential for Muslims. The Council of Senior Scholars in the Kingdom of Saudi Arabia issues reports dealing with these questions

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backed with evidence from Allah's Book, Sunnah and Ijma` (consensus of scholars). In addition, the council introduces useful articles and thesis sent by people of knowledge to the magazine. There are also other Islamic magazines such as Mujtama`, Al-Balagh, Al-Da`wah, Al-`Istam, Rabitat Al-`Alam Al-Islami, Al-Ba`th Al-Islami, Al-Wa`y Al-Islami, Mibar Al-Islam, Al-Irshad, Al-Tadamun Al-Islami and many others which are published in Muslim countries that represent an upright methodology in Islamic thought. Furthermore, these magazines express Islamic awareness and awakening at a time when the balance of values and standards has collapsed and falsehood seems to be the prevailing reality. Advocators of falsehood utilize their different means, economic, media or cultural, to overpower. Yet, Allah is Omnipotent as He states: ﴾That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimûn (disbelievers, polytheists, sinners, criminals) hate it.﴿

Al-Buhuth Al-Islamiyyah Magazine is published by the Presidency of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance in this country, the land of Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) and from which the call to Islam is launched to reach all other parts of the world. The magazine welcomes all Islamic enlightened thought and contributions of beneficial writings and refutations of the production of the hired mischievous pens who try to defame Islam and Muslims.

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These writings should be designed to show the merits of Islamic Shari`ah and scholars who strive in Allah's Cause with their wealth, lives and writings to serve Islam and enrich the Islamic library with their masterpieces. Such scholars write about Hadith, Fiqh, Tafsir, history, Arabic language and other sciences that the West were compelled to utilize and teach in Western universities and institutes.

It is the fifth issue of the magazine and we hope it meets our readers expectations and that the magazine finds no difficulty in continuing its publication. We are sure that our dear readers will excuse the magazine for delaying the issues when they understand how hard we work to prepare this magazine. We spare no effort to print it every three months as planned asking Allah to help us. I call upon the scholars and thinkers to take part in this activity and to provide the magazine with writings, which help it maintain its steady pace and forward momentum.

In conclusion, I would like to thank every one who contributed with their writings, efforts and time to help produce this great magazine and other useful Islamic magazines and papers. I wish all the best to this magazine and all others.

May Allah grant us success! He is Sufficient for us, and He is the Best Disposer of affairs (for us). May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

2- It is necessary to be aware of the rulings of Allah

All praise be to Allah and may Allah's Peace and Blessings be upon our Prophet Muhammad, Allah's servant, Messenger and best creature, and upon his family, Companions and whoever follows his guidance until the Day of Resurrection! To proceed:

Being aware of the rulings of Allah is an essential duty of every Muslim; male and female, regarding every matter which they need to know in order to worship their Lord properly based on knowledge. A Muslim can neither understand his Din (religion) nor act according to it unless he knows its rulings, pays attention to them, and exerts his effort and power to be acquainted with them. Thus, his worship of his Lord will be built on a sound and firm basis. Whomever Allah grants success to know the rulings of this Din and act according to them, is truly guided to Al-Sirat-ul-Mustaqim (the Straight Path) and will gain much goodness. Allah (Glorified be He) states: ﴾He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.﴿ `Aly ibn Abu Talhah reported from Ibn `Abbas concerning Allah's statement:

﴾He grants Hikmah to whom He pleases﴿ "Hikmah means knowledge of the Qur'an; its abrogating verses and the abrogated ones, its Muhkamat (clearly decided Qur'anic verses, mostly concerning legal rulings) and its Mutashabihat (Qur'anic verses whose meanings are debated), its first and last, and its ordinances, prohibitions and examples." Juwaybir reported from Al-Dah-hak from Ibn `Abbas as saying: ﴾Wisdom is the full understanding of the knowledge of Qur'an.﴿ i.e. Tafsir (explanation/exegesis of the meanings of the Qur'an). Ibn `Abbas justified it saying, because it is recited by the pious and the wicked. (Related by Ibn Mardawayh). Ibn Abu Najeeh reported from Mujahid that he said: "Hikmah means: soundness in everything said." Layth ibn Abu Sulaym reported from Mujahid that he said: ﴾He grants Hikmah to whom He pleases﴿ Hikmah does not mean prophethood; however, it means knowledge, Fiqh (jurisprudence) and Qur'an. Abu Al-`Aliyah said: "Hikmah means: to fear Allah, for fearing Allah is at the top of every wise saying." Ibn Mardawayh reported from the way of Baqiyyah from `Uthman ibn Zufar Al-Juhany from Abu `Ammar Al-Asady from Ibn Mas`ud as saying: ﴾The peak of wisdom (i.e. the understanding of the knowledge of Qur'an) is fear of Allah.﴿ Abu Al-`Aliyah said in one of his narrations that Hikmah is the Book (Qur'an) and its understanding. Ibrahim Al-Nakh`y said: Abu Malik said: "Hikmah is the Sunnah (supererogatory act of worship following the example of the Prophet)." Wahb narrated from Malik that Zayd ibn Aslam said: Hikmah means reason. Malik said: "Deep in my heart, I think, that Hikmah is Fiqh (Jurisprudence) in the Din of Allah (i.e. Islam) and it is something which Allah casts into the hearts out of His Mercy and Blessing. An example that clarifies this is that sometimes we may meet people who are very intelligent regarding worldly affairs, while we meet others who are weak in managing worldly life matters but are knowledgeable of their Din and have deep insight about it. Allah grants some people such insight and deprives others of it. Thus, I can say that Hikmah is Jurisprudence in Islam." End of quotation of Ibn Kathir (may Allah be Merciful with him). To realize the importance of Fiqh in Islam and that it is light for its bearers and those who act upon it in this world and in the Hereafter and to realize its importance

and significance, the Prophet (peace be upon him) says: ﴾If Allah wants to do good to a person, He makes him comprehend the Din.﴿ (Agreed upon by Al-Bukhari and Muslim). and ﴾The example of guidance and knowledge with which Allah has sent me is like a rain falling on the earth; some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's Din and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)﴿ (Related by Al-Bukhari and Muslim). He (peace be upon him) also says: ﴾There should be no envy except toward two persons: one having been endowed with wealth and power to spend it in the cause of Truth, and (the other) who has been endowed with wisdom, which he uses to judge and teach it (to others).﴿ (Related by Al-Bukhari, Muslim, An-Nasa'y and Ibn Majah from different ways from Isma`il ibn Abu Khalid.

The great scholar of this Ummah (community) and the interpreter of the Qur'an, the venerable Companion `Abdullah ibn `Abbas (may Allah be pleased with both of them) was a prominent figure in the knowledge of Din concerning jurisprudence and interpretation. He expanded his knowledge in the sciences of Shari`ah (Islamic law) and comprehended them, thanks to the blessing of the Messenger of Allah (peace be upon him) who used to supplicate to Allah for him saying: ﴾O Allah! Make him (Ibn 'Abbas) a learned scholar in Din (Islam) and bestow on him the knowledge of the Book (Qur'an)!﴿ Verily, it is a blessed supplication from a blessed Messenger, may Allah accept the supplication from the Prophet (peace be upon him) and it is a blessing that Allah bestowed upon Ibn `Abbas (may Allah be pleased with them both and may Allah please them both). There appeared during his life, before him and after him some brilliant leading figures who excelled in Usul (principles) of the Din and its subsidiary issues. Some were from among the Companions of the Prophet (peace be upon him) and others who took the responsibility of Tabligh (calling to Islam) and contributed to the best of their abilities. They enlightened people with Islam in the circles of study, admonitions, and guidance that are widely common in the Houses of Allah (i.e. mosques) or through what they left behind including the scientific heritage and valuable writings on different branches of knowledge of the Shari`ah and other sciences which support Shari`ah and are associated with it. Allah has prepared pious rulers, who spare no effort in the cause of spreading knowledge and encouraging scholars and students.

Learning Islam and its rulings demands research and deliberate study in order to know Allah's rulings on issues faced by Muslims in daily life. Thus, every Muslim must not overlook any issue and should research and study to reach the ruling supported by evidences from the Book of Allah, from the Sunnah of the Prophet (peace be upon him), by the consensus of scholars, or by Qiyas (analogy). All praise be to Allah, Islam is clear without ambiguity or confusion in its rulings and laws. Allah has presented them in

His Perspicuous Book and the Sunnah of His honorable Messenger (peace be upon him). In addition, there are people who upheld the banner of this Sunnah, explained it and defended it; They were the Companions of the Messenger of Allah (peace be upon him), those who righteously followed them of the Salaf (righteous predecessors) of this Ummah and the Imams (initiators of a School of Jurisprudence) and scholars of the Shari`ah throughout their successive generations. Later, there came a time when many people neglected research, knowledge-seeking and learning, but they were satisfied with imitating others, which caused them to fall into many mistakes concerning `Aqidah (creed) and rulings. Allah commanded us to ask him for guidance to Al-Sirat-ul-Mustaqim (the Straight Path), which is the path adopted by the blessed people among the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them), the martyrs and the righteous who sought knowledge and acted according to what they knew. We ask Allah to keep us away from the path of those who incur His anger as they knew Al-Haqq (the Truth) but they followed their desires including the Jews and their likes. We ask Him to keep us away from the path of deviants who ignored Al-Haqq including the Christians and their likes.

Dear Muslim brothers! How can we know, if water is pure or filthy, or that a drink, food, vessel, quarry, bracelet; or garment is lawful or unlawful or Makruh (reprehensible) or Mustahab (desirable)? How can we know that owning or spending certain money is lawful or unlawful, how can we be guided to acts of worship, know their due times and the proper manner to perform them; how can we know the legal distribution of wills and estates? How can we establish the Hudud (ordained punishments for violating Allah's Law)? How can we carry out transactions among ourselves and other details of our worship, and transactions which we call nowadays personal affairs such as marriage, divorce, and the like?

All praise be to Allah, for our Purified Shari`ah has the sufficient capacity to comprise all these matters. Allah has perfected Islam that every insightful person will find a clear and practical ruling and explanation of every minor affair of this world and the Hereafter. It is a perfect comprehensive Din, which is neither restricted to the aspects of worship nor separated from the aspects of life according to the allegation of the enemies of Islam.

It is a belief that builds a strong bond between the creature and his Creator. Moreover, it establishes the best relationship between man and his family and relatives on one hand, and on the other hand between man and his brother; whether he embraces the same faith or not based on justice, humanity, tolerance, and cooperation in acts of dutifulness and piety. It even instructed us how to treat animals with kindness, mercy and benevolence before Europe discussed kindness to animals through certain associations, especially established to serve such purpose; while it has not showed any kindness to man and has yet to preserve his rights. Therefore, Muslims should learn their Din and should not transgress the ordinances of Allah. They must persist in understanding the rulings of Islam prior to anything else. Some people, whom Allah guided and granted success, may learn about many worldly sciences and excel in them; however, they know nothing about the rulings of their Din and the wisdom of their Shari`ah and they pay no heed to such matters. This is truly shameful ignorance and a great tragedy as the knowledge of Allah's rulings should be put before any other knowledge. There is no objection to learn about other sciences and knowledge, but it is obligatory to prefer the origin and cornerstone of all sciences which is the knowledge of Allah with His Names and Attributes, the worship due to Allah Alone and the knowledge of His Din (i.e., Islam) including `Aqidah, acts of worship, manners and rulings

that a Muslim cannot ignore. Muslims must hold fast to their Din truthfully and sincerely and accept its ordinances and act upon them in all life affairs with no exception. Let Muslims know that if they abide

by this, they will gain happiness and success in this world and in the Hereafter. Allah has honored and blessed this Ummah with Islam, so if they fail to realize this, they will have neither value, honor, nor happiness.

We ask Allah to guide us and all Muslims to that which pleases Him, to safeguard us all from the deceptive temptations, the evils of our souls and misdeeds, for He is All-Able to this. May Allah's Peace and Blessings be upon His Servant and Messenger, our Prophet Muhammad, his family and Companions!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

3- Editorial of

Al-Jami`ah Al-Islamiyyah magazine in Al-Madinah Al-Munawwarah

Praise be to Allah! May Allah's Peace and Blessings be upon the one after whom there will be no other prophet!

This is the first issue of Al-Jami`ah Al-Islamiyyah magazine i.e. magazine of the Islamic University in Al-Madinah Al-Munawwarah. We are introducing it to readers, hoping that they will find in it that which benefits them

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in worldly and spiritual matters and increases their insight and understanding of Allah's Book and the Sunnah of His Messenger (peace be upon him). We also hope that this magazine will provide enlightenment to resolve their problems and will be a light on the path before them.

The publication of the Al-Jami`ah Al-Islamiyyah magazine was delayed as some were of the opinion that the magazine should be published at the same time when the university is opened, so that the magazine would be the voice of the university explaining its aims and objectives and clarifying its course of action to reach its goals.

However, the majority was of the opinion the actions of the University should express it during the stage of establishment and should let its fruits be tangible, not theoretical. We informed those in charge that it is to include the writings of thinkers and scholars from all corners of the world, not just from the Islamic University, so it can be a meeting point that gathers all these works, especially as it is issued from Al-Madinah Al-Munawwarah, the Muslims' first capital and springboard for the noble Muslim leaders, Du`ahs (callers to Islam), and reformers. This magazine seeks to be at the level of understanding of the majority of readers in Muslim and non-Muslim countries, so they can follow and digest what is being presented. It will not be limited to prominent scholars, jurists, and researchers, thereby preventing others, whose cultural or educational levels are limited, from grasping and benefiting from what is published.

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The magazine will avoid publishing frivolous discussions, trivial matters, and all that may harm Muslims or present a danger to unity and solidarity. It will be, with Allah's Permission, an Islamic cultural magazine, not a political party-biased magazine. These are its intentions.

The Islamic University in Al-Madinah Al-Munawwarah is a new institution, compared to the other large universities and academic institutions. Although it has not yet completed its seventh year, it has - praise be to Allah - made great progress towards the goal for which it was established. Hundreds of students from dozens of Muslim countries all over the world have graduated and assumed positions in their countries and others continue to teach people the good and guide them to the right path.

I will not talk too much here about the university, because there is another place for that in the

magazine. My aim here is merely to indicate the goal of the magazine.

I ask Allah sincerely to allow us to reach the truth in this world and all that is right! May He grant us all truthful words and righteous deeds, and give victory to His Din (religion of Islam) and make His Word uppermost! He is the All-Hearing, Ever-Near. May Allah's Peace and Blessings be upon His Messenger Muhammad, and his family and Companions!

4- A meeting with Shari`ah students

Praise be to Allah, the Lord of Creation, and may Allah's peace and blessings be upon the noblest of Prophets and Messengers, our Prophet Muhammad (peace be upon him), his family and all of his Companions!

First, I counsel you to fear Allah as He should be feared and hold fast to His commands, as the purpose of knowledge is to obey Allah and act upon His Shari`ah (Islamic law). (If Allah wants to do good to a person, He makes them comprehend Din (religion of Islamic).) The Prophet (peace be upon him) also said, (If anyone travels on a road in search of knowledge, Allah will facilitate for them one of the roads to Jannah (Paradise).) It is known to everyone that the purpose of knowledge is to implement it. If a person acquires knowledge but does not apply it, they become like the Jews and Satan, we seek refuge with Allah from this. May Allah (Exalted be He) make you and us among those who learn and work accordingly! Once again, I urge you to fear Allah as He should be feared, be keen on comprehending the Din, be sincere to Allah in deeds and purify intentions for the sake of Allah, so that Muslims will protect themselves from ignorance and benefit others as well. A knowledge seeker combines two things; they benefit themselves and benefit the people, especially in our era where ignorance, destructive principles, evil and misleading claims have spread.

You are enjoying a great blessing at the Faculty of Shari`ah. May Allah grant you success!

I recommend that you study diligently and with a good intention, and that you discuss issues among yourselves as students. A problem might be solved by consulting one or two students, which makes it unnecessary to consult the instructors, and you can refer to them only in problematic issues that you cannot solve on your own through personal research or consulting each other.

I also recommend that you be keen to perform righteous deeds. When you know that something is Wajib (obligatory), you should be the keenest of people to practice it. When you know that something is Haram (prohibited), you should be the keenest people to refrain from it. When you know that something is Mustahab (desirable), you should hasten to do it as soon as possible according to your ability. When you know that something is Makruh (reprehensible), you should be as far from it as possible.

Questions

Q: What is the ruling on Sutrah? Do dogs, women, or donkeys passing in front of us interrupt the Salah? How to understand the words of `Aishah (may Allah be pleased with her) when she said: Did you make us equal to dogs and donkeys?!

A: Taking a Sutrah (barrier placed in front of a person praying) is an emphasized Sunnah. The Prophet (peace be upon him) stated: (When one of you prays, he should face a sutrah and should keep close to it.) (Related by Abu Dawud with good chain of narration). The Prophet (peace be upon him) used to take a spear with him on journeys and would place a spear in front of him during Salah, so that no one would interrupt him. It is an emphasized sunnah and not obligatory, because it is authentically reported that sometimes the Prophet (peace be upon him) did not place a barrier before him during Salah.

As for things which interrupt the Salah, they are the donkey, the black dog, and the adult woman. The Prophet stated: (The passing of a woman, a donkey, or a black dog disrupt the prayer, if there is nothing before a worshipper like the back of a saddle.) (Related by Muslim in Sahih (book of authentic Hadiths) from the Hadith of Abu Dhar (may Allah be pleased with him)). The Hadith is also reported by Muslim from the Hadith of Abu Hurayrah (may Allah be pleased with him) without mentioning

"the black". The rule states that the indefinite is qualified by the definite. It is related in the Hadith of Ibn `Abbas: the menstruating woman i.e., the adult. The soundest Hadith indicates that these three objects interrupt the Salah.

As for the saying of `Aishah, it is her own opinion and Ijtihad (juristic effort to infer expert legal rulings). She said: You put us in the rank of donkeys and dogs! She mentioned that she used to be in front of him (either sitting or sleeping) while the Prophet was offering Salah. This is not passing because I`trad (sleeping or sitting) is not as passing. She did not know the Sunnah about this matter and those who memorize a Hadith about this issue are better than those who give their mere opinion. If a person offers Salah in front of a lying or sitting person, it will not harm him but what interrupts Salah is to cross in front of a Musally (one who offers Salah) from side to side, if the passer is one of the three mentioned categories. If it is a young girl, or the dog is not black, or something else passes by such as a camel or sheep, they do not interrupt Salah; however, it is a Sunnah for Musally not to allow anything to pass before him even if it does not interrupt Salah, because of the Hadith of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) stated: (When any one of you prays facing something, which conceals him from people and anyone tries to pass in front of him, he should be turned away, but if he refuses, he should be forcibly prevented, for he is a devil.) (agreed on its authenticity i.e. reported by Al-Bukhari and Muslim).

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Q 2: People respect students of Shari`ah and knowledge seekers for their knowledge and the fatwas (legal opinions issued by a qualified Muslim scholar) they give. Sometimes, study is academic and students find themselves confined to certain specialties. Are there any other resources to help knowledge seekers to gain more knowledge which does not distract them from their academic study? What is your opinion on this?

A: No doubt, we should follow the students of Shari`ah and think high of them. They must be careful and read a lot, listen to the Sunnah and study with their colleagues. If they are still in college, they should not look to other sources so as not to be distracted from their required studies. However, when they find the time to research for debatable issues and ask the people of knowledge, they should not hesitate but should search with their colleagues and professors, and be active in pursuit of knowledge. They should not only listen to lectures but research from time to time until they graduate. After that, they must continue to read a lot because study in one of the Shari`ah colleges is not the end of knowledge; rather it is a preliminary step to it. Likewise, an M.A. and PhD are not enough, but a person must seek more knowledge and read the books of scholars after graduating.

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One should seek knowledge even if one is 100 years old and until the last breath.

Q 3: We notice that some students give more attention to knowledge rather than calling to Allah; could you kindly advise?

A: A knowledge seeker should combine both study and calling to Islam, working to bring reconciliation between people and offer advice. They should not be restricted but should do as much as they can in a way that does not affect their obligatory pursuits. So, they are learners, callers to Allah, advisors, teachers and reformers between the people. Knowledge seekers, especially those who study in the faculties of Shari`ah, Usul-ul-Din (Fundamentals of religion) or in classes of scholars, must have high-spiritual energy and should not confine themselves to a specific issue. However, they should exert efforts in all fields of good as much as they know and according to their capabilities. They should be reformers, callers, teachers, advisors and from those who enjoin good and forbid evil. This was the way of the Companions and those who followed them righteously. They were involved in all good things and did not hesitate to help the people even in secular sciences such as medicine, engineering or other sciences which benefit the people according to their energy and knowledge.

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They did not engage in trivial matters ignoring the major issues, but they had priorities to build on as much as they could with devotion and patience. May Allah grant us success!

Q 4: How can a knowledge seeker fulfill his duty to help reform and guide the community at all levels?

A: He must do his best according to his ability, Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ And: ﴾Allâh burdens not a person beyond his scope.﴿ The Prophet (peace be upon him) stated: ﴾When I command you to do anything, do of it as much as you possibly can.﴿ A student of knowledge should not stop at certain level but should be a reformer in his house and with his neighbors and others. He should be one of those who advise people for the sake of Allah wherever they may be. He should be a guide in his Masjid (mosque), home, during travel, at the airport, in the car, and everywhere. Moreover, he should enjoin good and forbid evil with wisdom and good preaching as much as possible.

However, he must be certain, well-informed, and knowledgeable regarding what he calls to, what he forbids, and refrain from speaking about Allah without knowledge as this is one of the Major Sins. Allah has ranked speaking without knowledge along with Shirk (association other with Allah). Allah states in Surah Al-A`raf: ﴾Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴿ Allah (He may be Glorified) informed us that Satan commands the people to speak about Allah without knowledge, as He states in Surah Al-Baqarah: ﴾O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.﴿ ﴾He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.﴿ Allah (Glorified and Exalted be He) states in Surah Fatir: ﴾Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.﴿ We ask Allah to guide Muslims to all that pleases Him and protect them against speaking about Him without knowledge and against the insinuations of Satan for He is All-Hearing, All-Near.

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Q 5: When Al-Tirmidhy says: The Isnad (chain of narrators) of this Hadith is not strong and the Hadith is on the virtue of some good deeds, what is your view on that?

A: Most of Al-Tirmidhy's verifications of Hadiths are reliable, but he may judge a Hadith as weak while it is Sahih (Authentic book of Hadiths) according to others. He may judge some Hadiths as Sahih and they are not according to other verifiers such as the Hadith of `Amr ibn Shu`ayb from his father from his grandfather that (A woman came to the Messenger of Allah (peace be upon him) and she was accompanied by her daughter, who wore two heavy gold bangles in her hands. He said to her: Do you pay Zakah (obligatory charity) on them?) The Hadith is related in the book of Zakah and it is weak according to Al-Tirmidhy because it is related from Al-Muthanna ibn Al-Sabbah from `Amr ibn Shu`ayb. Al-Muthanna is a weak narrator. However, the Hadith is authentic according to the narration of Abu Dawud and Al-Nasa'y, because it is reported by some trustworthy people from `Amr ibn Shu`ayb. Al-Hafizh ibn Hajar judged it in Bulugh Al-Maram as reliable Isnad i.e. sound. In other words, the narration of Abu Dawud and Al-Nasa'y is reliable. Al-Hafizh judged the chain of the Hadith as strong i.e. reliable chain of narrators. Thus the Isnad of Abu Dawud and Al-Nasa'y is strong while that of Al-Tirmidhy is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), because it is related from the narration of Al-Muthanna ibn Al-Sabbah as mentioned earlier. Al-Tirmidhy judged other Hadiths as authentic while they are weak. Thus, it is not enough to take his judgments on the Hadith,

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but we must check the chains of narrations and the views of scholars in order to be sure of its authenticity. Likewise, the narration of Abu Dawud, Al-Nasa'y, Ibn Majah, Al-Darimy and Imam Ahmad (may Allah be merciful with them), they all reported both weak and Sahih Hadiths. So, if Abu Dawud, Al-Nasa'y, Ibn Majah and Al-Darimy or others, who do not adhere to authenticity in what they report, keep silent, you must check the chains of narrations when you have knowledge of this; otherwise refer to the views of scholars such as Al-Hafizh in Al-Talkhis, Nasb Al-Rayah by Al-Zayla`y, Fath-ul-Bari and other books. Do not hasten to consider them authentic or weak until you have the capability of doing so because these matters are serious; unlike "Sahih Al-Bukhari" and "Sahih Muslim" whose Hadiths are accepted by people of knowledge. Abu Dawud (may Allah be merciful with him) stated that when I am silent about something, it is arguable. Al-Hafizh Al-`Iraqy said about him in his Alfiyyah:

When I find weakness in something, I say it
and when there is no weakness, it is reliable and I record it.

This means that if he found weakness, he would explain and when he kept silent, this means that the Hadith is sound, but this is not absolute. It may be weak according to others even if it is authentic to him as stated by some scholars such as Al-Hafizh ibn Hajar and others.

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Some impressions about academic institutions

All praise be to Allah, Lord of creation. Peace and blessings be upon the most honorable Prophet and Messenger Muhammad, and upon his family and his Companions!

Allah (Glorified be He) shows us the merits of knowledge and exhorts learning in the Qur'an. Allah (Exalted be He) states: ﴾Allâh will exalt in degree those of you who believe, and those who have been granted knowledge.﴿ And: ﴾Are those who know equal to those who know not? It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).﴿ Allah (Exalted be He) also says: ﴾And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allâh and His Signs).﴿

Knowledge here refers to Islamic knowledge through which one knows Allah, His Names and His Attributes and confirms that Allah is the only Truthful Deity worthy of worship and that He is the Lord, the Creator, the Provider, the Disposer of affairs and the Grantor of blessings to all creation. Knowledge also leads to knowing Muhammad, the Messenger of Allah (peace be upon him) and that he is the final Prophet conveying Allah's Shari`ah (Islamic law) and Revelation.

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It is knowledge that gives information about this faith with which Muhammad (peace be upon him) was sent and which reached us through the Qur'an and Sunnah (whatever is reported from the Prophet). This Din covers all aspects of our lives such as beliefs, politics, sociology, rulership, legislation, economics and everything Muslims need in this life and the next.

Indeed, this is the true knowledge whose bearers Allah praises, raises in ranks and places among the witnesses to His Oneness. Allah (Exalted be He) states: ﴾Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴿ Allah (Glorified be He) describes them as the most pious of all people. He (Exalted be He) states: ﴾It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.﴿ What is meant here is true fear of Allah the foremost being the messengers and prophets (peace be upon them all).

Allah (Glorified and Exalted be He) informs His believing servants that a group of them are to go forth to learn and understand Din. Thus, they will have insight and light from Allah to teach their people rulings and laws and guide them to the Right Path by holding fast to Islam and implementing it. Allah

(Exalted be He) states:

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﴾Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).﴿

One of the great Blessings of Allah to Muslims in the Kingdom of Saudi Arabia and in all other Muslim countries are the people who dedicate themselves to promote Islam in times of difficulties. Whenever the enemies of Islam start to tighten their grip around it, Allah sends righteous leaders, scholars, honorable men and sincere rulers who support Islam, revive its principles, spread its teachings, apply Shari`ah and suppress falsehood and its supporters.

All praise be to Allah, two Shaykhs appeared in the Arabian Peninsula; Imam Muhammad ibn `Abdul-Wahhab and Imam Muhammad ibn Su`ud (may Allah be merciful with them both). They undertook to support this Din and were sincere in their efforts. Thus, Allah granted them success and empowered them. Knowledge circles and teaching started to spread in Masjids (mosques) and scholars played their role in educating people about their Din, its rulings and its laws. From then on, things went from good to better and knowledge spread all over the kingdom and around neighboring countries. Many schools, academic institutions, and universities were opened in different Saudi villages and cities, and the like means of spreading knowledge.

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In fact, the academic institutions following Muhammad ibn Su`ud Islamic University have had a huge role in spreading `Aqidah (creed) and Shari`ah sciences and raising generations of Muslims on the understanding of Qur'an and its rulings, as well as the sciences of the Arabic language, in which the Qur'an and Sunnah were revealed.

Moreover, the fruits of these institutions and the great benefits they offer are clear in our youths and the youths of other countries that established similar institutions following the University. I ask Allah to guide those in charge to goodness, to aid them and to help them increase their efforts in these institutions and new ones.

In addition, Allah out of His Bounty, guided our rulers to open some of these institutions outside the Kingdom of Saudi Arabia to carry out the mission of conveying the Truth, spread the true `Aqidah free from Shirk (associating others with Allah in His Divinity or worship) and atheism, and teach people the principles of Shari`ah. May Allah guide rulers to open more of these institutions in all Muslim countries and guide those in charge to select pious and sincere scholars to teach and run them, as is the case nowadays! This is the path of our Prophet (peace be upon him) and those who followed him. Allah (Exalted be He) states: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿

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The Prophet (peace be upon him) also stated, ﴾He who treads a path in search of knowledge, Allah would make that path easy for him, leading him to Jannah (Paradise).﴿ (Related by Muslim) It is also

related by Al-Bukhari and Muslim on the authority of Mu`awiyah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) stated, ("If Allah wants to do good to a person, He makes him comprehend the Din.")

All praise be to Allah (Glorified and Exalted be He) Who facilitated the establishment of these places, which spread knowledge. We ask Him to guide those in charge and grant them success. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, his Companions and his followers until the Day of Resurrection!

General Chairman

of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

`Abdul `Aziz ibn `Abdullah ibn Baz

6-

The ruling on disparaging

the Shari`ah department in education

Q: Your Eminence, some teachers in academic departments undermine the importance of the Shari`ah (Islamic law) department, claiming that it is a faculty for failures and indolent students, because it is the easiest department. What is your opinion on this?

A: This is wrong; people should encourage students to enroll in the Shari`ah department just like any other faculty needed by students. On the contrary, the Shari`ah department is the most important, because a student should learn Din (religion) and know what Allah has prescribed so that they can perform acts of `Ibadah (worship) which are obligatory upon them with deep insight. The Shari`ah department is one of the means that help achieve this end if the student exerts effort and Allah grants them righteous instructors.

The teachers and officials should encourage valuing this department so that students will comprehend their Din, benefit themselves and other Muslims, according to the statement of the Prophet (peace be upon him), ❮If Allah wants to do good to a person, He makes them comprehend Din.❯ (Agreed upon by Imams Al-Bukhari and Muslim).

One of the signs of happiness is understanding of Din and learning it thoroughly. Students should be encouraged to value this faculty and all departments as well, so that they may be role models in seriousness, discipline, and patience.

7- Pursuit of education and religious knowledge

is obligatory when available at schools

Q: I quit school but my mother is not satisfied with this. Am I considered a sinner?

A: Education brings great benefits; it is Wajib (obligatory) on all Muslims to seek knowledge and comprehend Islam. A Muslim should comprehend religion and learn the necessary things that he cannot do without. One of the causes of happiness is comprehension of religion, according to the statement of the Prophet (peace be upon him): ﴿If Allah wants to do good to a person, He makes them comprehend religion.﴾ It is a sign of goodness and happiness to comprehend the religion and Shari`ah (Islamic law), so that a Muslim knows their duties and what is prohibited for them, then they worship Allah with deep insight. The Prophet (peace be upon him) stated, ﴿If anyone travels on a road in search of knowledge, Allah will facilitate to them a way to Jannah (Paradise).﴾

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Thus, you should learn and comprehend the religion if possible in good Islamic schools. If your mother insists that you do this, you should be keen on doing so, because she wants goodness, immediate and future benefits. You should not disobey her in this unless the school involves intermixing (of men and women) or other matters that can affect your the religion negatively. In this case, there is no harm in quitting studying there, even if your mother is not satisfied with it, because the Messenger of Allah (peace be upon him) stated, ﴿Submission is obligatory only in what is good (and reasonable).﴾ and ﴿There is no submission to any person in matters involving Allah's disobedience or displeasure.﴾

8- A piece of advice for parents of students

Q: Your Eminence, some people claim that one of the reasons for students' religious and scientific weakness is the negligence of parents who care only for their personal projects and have no time to monitor their progress. Could you advise these parents?

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A: Undoubtedly, parents' neglect to encourage their children to seek knowledge is one of the reasons that lead to their weakness. Parents and elder siblings should rather help the young children in comprehending matters of religion, the importance of seeking knowledge, and giving attention to the times of study which is their duty. Neglecting the children is one of the reasons behind their failure, as is lack of knowledge and laziness.

The parents and elder siblings should discipline those who are careless and must encourage them to be serious and diligent, study their lessons, maintain regular study times, and keep up congregational Salah (Prayer). This is what is obligatory upon us all.

May Allah guide all Muslims to undertake their duty regarding their children and others as well! He is the Best One asked for help and the Nearest to Respond.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

9- A question about merits of seeking religious knowledge

Q: Is it preferable to leave my work and complete my studies?

Can I enroll in the Islamic University in order to learn and seek religious knowledge?

A: It is one of the best deeds for a Muslim to commit himself to studying and understanding the teachings of Islam. When a Muslim has not had the opportunity to learn the fundamentals of Islam, it becomes obligatory upon him to seek knowledge in order to know the obligations and prohibitions of Allah and worship Him knowledgeably. It is authentically reported that the Prophet (peace be upon him) stated: ﴾If Allah wants to do good to a person, He makes him comprehend the religion.﴿ Also, the Prophet (peace be upon him) stated, ﴾If anyone takes a way in search of knowledge, Allah will facilitate for him a way to Paradise.﴿ The Islamic University welcomes you, particularly if you have a degree other than the Industrial School Diploma. You may send a copy of your qualifications so that we will review them and inform you about the procedures. It should be noted that the University gives each student an allowance, which is about 250 riyals for a student in the secondary school and 300 riyals for a university student. It also provides furnished accommodations and transportation between the University and Madinah.

10- Ruling on studying Riba-based economics

Q: What is the ruling on studying Riba (usury/interest)-based economics?

What is the ruling on working in Riba-based Banks?

A: If one's purpose is to learn the forms of Riba and clarify Allah's ruling on them, it is permissible. However, studying Riba-based economics for any other purpose is not permissible, as it entails helping one another in sin and transgression while Allah (Glorified be He) states: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.)

11- The ruling on women studying engineering and chemistry

Q: Is it permissible for women to pursue some scientific fields such as chemistry, physics, etc.?

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A: Women should not specialize in fields that are not appropriate for them. There are many areas of study that is more suitable for them to pursue, such as Islamic studies, Arabic language, and so on. As for chemistry, engineering, architecture, astronomy and geography, they are not suitable specialties for them. They should rather choose what is beneficial for them and the society, such as obstetrics and gynecology and similar specialties.

12- Impermissibility of studying in co-ed schools

Q: There is a Muslim young man who studies in an Islamic country. He says that there are many female students who are Mutabarrijahs (women who dresses immodestly in violation of the Islamic dress code) in his faculty. What is his duty towards them?

A: It is impermissible to study in co-ed schools, as it entails great Fitnah (temptation) and has tragic consequences. Boys and girls should be educated separately and co-education is impermissible for the previously mentioned reasons. May Allah grant us success!

13- Co-education is a means to Fitnah

Q: Sister S. S. from Damascus asks: I intend to work in a school where both male and female students over the age of fifteen study together. What is the ruling on this, bearing in mind that getting this job is the only way to provide for my post-graduate study?

Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this issue. May Allah reward you with the best!

A: Free intermixing of male and female students at co-educational establishments is not permissible. Boys and girls must study in separate places so that they are all protected from the means of Fitnah (temptation). Accordingly, it is not permissible for you to work at any co-ed school to protect your religion and honor and avoid Fitnah. Allah (Glorified be He) states: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ He (Glorified and Exalted be He) also states: ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾ May Allah grant us success!

14- Ruling on co-education

Q: What is the ruling on girls studying at co-ed schools?

A: Co-ed schools are greatly dangerous, as girls are not protected in these schools. I think it is necessary to make them avoid these schools and you did well in providing study for your daughter at home and you should choose the good female teacher for her.

15- Ruling on studying at co-ed universities

Q: What is the ruling on studying at co-educational universities? May Allah reward you!

A: Studying at co-educational universities is not permissible, as it involves a great danger and leads to Fitnah (temptation). I ask Allah (Exalted be He) to guide Muslims to abandon this practice and teach each gender separately to prevent the means to Fitnah, be on the safe side, and help one another in righteousness and piety. May Allah grant us success!

16- A question regarding co-education

Q: I am a university student and I sometimes greet my female colleagues; is this Halal (lawful)?

A: Firstly, co-education is not permissible. Rather, it is considered a big reason for Fitnah (temptation). Accordingly, it is not permissible for male or female students to enroll in co-educational institutions.

However, it is permissible for male and female students to greet each other in a Shar`i (Islamic legal) manner that does not involve Fitnah. But, shaking hands with females who are non-Mahrams (not a spouse or an unmarriageable relative) is not permissible. A Shar`i exchange of greetings is what does not involve shaking hands or leads to Fitnah. If one's greeting causes Fitnah to any of the two sides or it is based on lust or a desire to commit something Haram (unlawful), it is forbidden by Shari`ah (Islamic law). May Allah grant us success!

17- Ruling on a man studying at the hand of a female teacher

Q: What is the ruling on a man studying under a woman who is extremely Mutabarrijah (a woman who dresses immodestly in violation of the Islamic dress code)?

A: It is not permissible for a man to study under a woman who does not wear Hijab (veil). It is absolutely impermissible for a man to be in Khulwah (being alone with a member of the opposite sex) with her. Nevertheless, it is permissible for a man to study under a woman when necessary, provided that she wears Hijab and Khulwah is avoided. May Allah grant us success!

18- Ruling on traveling to study in non-Muslim countries

Q: What is the ruling on traveling to study in non-Muslim countries?

A: I advise Muslims to beware of traveling to non-Muslim countries unless a traveler has beneficial knowledge and deep insight in Din (Islam) so that they involve themselves in Da`wah (calling to Islam), educate people, and their Din is not negatively affected by such travel. The Prophet (peace be upon him) stated: ﴾I am

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not responsible for any Muslim who stays among Mushriks (those who associate others with Allah in His Divinity or worship).﴿ Moreover, Allah (Glorified and Exalted be He) states regarding Muslims who reside in non-Islamic lands while not being able to perform the obligations of their religion: ﴾Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴿ ﴾Except the weak ones among men, women and children﴿

According to a Sahih (authentic) Hadith: ﴾Allah (may He be Glorified and Exalted) does not accept any deeds from a Mushrik (one who associates others with Allah in His Divinity or worship) after having embraced Islam, until they separate themselves from Mushriks and join Muslims.﴿ My advice thus to all Muslims is to beware of going to non-Muslim lands and residing there for trade or study. However, whoever has firm knowledge and deep insight in Din may travel to non-Muslim countries for Da`wah and study that their country needs provided that they are able to perform the obligations of their Din in that non-Muslim country. This is what Ja`far ibn Abu Talib and other Sahabah (Companions of the Prophet, may Allah be pleased with them all) did when they migrated to Abyssinia (Ethiopia) and left Makkah Al-Mukarramah because of being oppressed

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by Mushriks and were unable to perform the obligations of their Din in Makkah. This took place prior to the Prophet's migration from Makkah.

19- A question on traveling

to study in non-Muslim countries

Q: What is the ruling on traveling to non-Muslim countries only to study there?

A: Traveling to non-Muslim countries is a danger that Muslims must avoid except in cases of extreme necessity. The Prophet (peace be upon him) stated: (I am not responsible for any Muslim who stays among Mushriks (those who associate others with Allah in His Divinity or worship).) Muslim authorities, may Allah grant them success, should not send people to non-Muslim countries except when necessary. However, delegates to non-Muslim countries have to be knowledgeable, righteous, and thus are not liable to be negatively affected by travel to such countries. In addition, overseers must accompany such delegates to protect them and attentively monitor their conditions. It is also permissible, even desirable, to send delegates to non-Muslim countries for Da`wah (calling to Islam) and to spread Islam there. Apart from the two cases mentioned above,

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sending youth to non-Muslim countries or allowing them to travel there is considered a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that involves great danger. The same applies to trading in non-Muslim countries. This is because of the spread of corruption and sin in non-Muslim countries where a person must beware of their Satan, evil desires, and bad companions.

20- Ruling on talking with Jews and Christians about their beliefs

Q: Since we study in America, some issues relating to Christianity and Judaism are raised before us; is it thus permissible to discuss them?

A: Yes, it is permissible for you to speak about such issues according to your knowledge. On the contrary, talking about something - whether relating to Christianity and Judaism or not - that you are not knowledgeable of is not permissible. It is known that the Shari`ahs (Divine laws) of Tawrah (Torah) and Injil (Gospel) are amongst the Shari`ahs that Allah (Exalted be He) revealed to His Messengers relative to their different times and conditions. Verily, Allah (Glorified be He) is the All-Wise and All-Knowing of all that He ordains and decrees. He (Glorified be He) states: ﴿To each among you, We have prescribed a law and a clear way.﴾ Allah (Exalted be He) states also in Surah (Qur'anic chapter) Al-Ma'idah after mentioning that He (Exalted be He) revealed the Tawrah, Injil,

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and Qur'an. ﴿Certainly your Lord is All-Wise, All-Knowing.﴾ The Jews and the Christians distorted and changed their Shari`ahs. Allah (Exalted be He) sent them His Prophet Muhammad (peace be upon him) with a general message to all Jinn (creatures created from fire) and mankind. Allah (Exalted be He) ordained for His Prophet Muhammad (peace be upon him) a comprehensive Shari`ah (Islamic law) that abrogated the Shari`ahs of Tawrah and Injil. Allah (Exalted be He) made it Wajib (obligatory) on all human beings to act upon the Shari`ah sent to Prophet Muhammad (peace be upon him) above other Shari`ahs regarding all different aspects of their lives. He (Glorified and Exalted be He) states while addressing His Prophet Muhammad (peace be upon him) in Surah Al-Ma'idah: ﴿And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way.﴾ And: ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ And: ﴿Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴾

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There are many other Ayahs (Qur'anic verses) to the same effect. Allah (Exalted be He) guides to the true path whomever contemplates the Glorious Qur'an and recites it often intending to benefit from and act upon it. Allah (Glorified be He) states: ﴿Verily, this Qur'ân guides to that which is most just and right﴾ (Surah Al-Isra').

21- Ruling on standing up for teachers

From `Abdul `Aziz ibn `Abdullah ibn Baz to the respected brother His Highness the Minister of Education, may Allah grant you success! As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have been told that many teachers ask their students to stand up for them upon entering the class. Undoubtedly, this practice contradicts the Sunnah (whatever is reported from the Prophet) for it is authentically reported that the Messenger of Allah (peace be upon him) stated: ﴾Whoever likes people to stand up before them should assume their seat in Fire.﴿ (Related by Imam

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Ahmad, Abu Dawud, and Al-Tirmidhy on the authority of Mu`awiyah (may Allah be pleased with him) with a Sahih (authentic) Sanad (chain of narrators)). It is also related by Imam Ahmad, and Al-Tirmidhy with a Sahih Sanad on the authority of Anas (may Allah be pleased with him) who said: ﴾None among the people was more beloved to them i.e. the Sahabah [Companions of the Prophet] than the Messenger of Allah (peace be upon him); yet when they saw him, none of them stood up for him, for they knew how much he hated that.﴿

I thus hope that Your Highness will issue and circulate a notice to all schools informing them that according to Sunnah, as mentioned in the two Hadith quoted above and some other Hadiths to the same effect, students should not stand up for teachers upon entering the class. Consequently, it is not permissible for teachers to require students to stand up for them as the Hadith of Mu`awiyah quoted above threatens whomever does so. Similarly, the Hadith of Anas quoted above indicates that it is Makruh (reprehensible) for students to stand up for their teachers. Finally, it is known that all goodness lies in following the Sunnah of the Messenger of Allah (peace be upon him) and emulating him and his Sahabah (may Allah be pleased with them). May Allah make us all amongst those who follow them in righteousness! May He guide us to understand His Din (Islam) comprehensively and remain steadfast upon it!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Chairman of

the Departments of Scholarly Research, Ifta', Da`wah, and Guidance

22- A note on standing up for teachers The apparent meaning of the Sahih (authentic) Hadith is that it is either Makruh (reprehensible) or Haram (prohibited) for students to stand up for their teachers upon their entering. It is narrated that Anas (may Allah be pleased with him) said: ﴾None among the people was more beloved to them (i.e. the Sahabah [Companions of the Prophet]) than the Messenger of Allah (peace be upon him); yet when they saw him, none of them stood up for him, for they knew how much he hated that.﴿ (Related by Ahmad and Al-Tirmidhy who commented: 'It is Sahih Hasan Gharib [an authentic good Hadith that is strange to come from this chain of narration]').

A teacher should not be satisfied with students standing up for them. A proof for this is the Hadith narrated on the authority of Mu`awiyah (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ﴾Whoever likes people to stand up before them should assume their seat in Fire.﴿ (Related by Ahmad, Abu Dawud, and Al-Tirmidhy with a good Sanad (chain of narrators) and declared Hasan by Al-Tirmidhy). Also, it is related by Abu Dawud with a Da`if (weak) Sanad on the authority of Abu Umamah (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) came out to us leaning on a stick. We stood up to show respect to him. He said: Do not stand up as non-Arabs do for showing respect to one another.﴿

(This Hadith is also related by Ahmad and Ibn Majah). However, these Hadith are mentioned by Al-Hafizh Muhammad ibn Muflih in his book Al-Adab Al-Shar`iyyah (vol. 1, pp. 464-465). Some scholars excluded from the Hadith mentioned above standing up for whomever returns from a journey or after a long absence and shaking hands or hugging them. Other scholars excluded standing up for one's father to honor or help him and a father for his son/daughter to greet and shake hands with them, if they deserve so. Such exceptions are correct, as there are proofs from Sunnah (whatever is reported from the Prophet) for them. It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said to the Sahabah when Sa`d ibn Mu`adh came to decide the case of Qurayzhah: ﴿Stand up to receive your chieftain.﴾ i.e. stand up to greet him and help him off his mount. It is also narrated in Two Sahih Books of Hadith on the authority of Ka`b ibn Malik ﴿that when he entered the Masjid (mosque) where the Prophet was sitting and people were around him after Allah had revealed the acceptance of his Tawbah (repentance), Talhah ibn `Ubaydullah stood up, hurried to receive him, and congratulated him on his accepted Tawbah. The Prophet (peace be upon him) did not blame him for doing so.﴾ In addition, Abu Dawud, Al-Tirmidhy, and Al-Nasa'y relate with a sound Sanad on the authority of `Aishah (may Allah be pleased with her) that she said: ﴿When Fatimah (may Allah be pleased with her) was visited by

the Prophet (peace be upon him), she would get up to welcome him, take him by the hand, kiss him, and make him sit where she was sitting. Similarly, when she came to visit him (the Prophet), he would get up to welcome her, take her by the hand, kiss her, and make her sit where he was sitting.﴾ These Hadiths are thus explicit proofs for the permissibility of standing up to welcome whomever returns from travel after a long absence or to honor one's parents and vice versa. Conversely, standing up for teachers and sitting down, as some people do today to exalt and revere them without shaking hands with them, is undoubtedly Makruh (reprehensible) and disapproved. Again, it is not permissible for teachers to be content with this practice as proven by the Hadith of Mu`awiyah and other Hadiths that we mentioned above. Verily, the first people that must follow Sunnah and act upon its etiquettes are scholars, teachers, seekers of knowledge (students), chiefs, and notables. This is because ordinary people imitate distinguished people amongst them and consequently when the latter exalt Sunnah, ordinary people exalt it, and vice versa. It is known that our Prophet Muhammad was the best of all human beings and the leader of all the children of Adam. Yet, he (peace be upon him) did not like people to stand up for him. On the contrary, he (peace be upon him) disliked it and forbade the Sahabah to adopt it lest they should revere human beings excessively and imitate non-Arabs in standing up for their chiefs and notables. Allah (Glorified be He) says: ﴿Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴾

May Allah guide us and you to attain beneficial knowledge, act upon it, and call people to it! May Allah support us all! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

23- Ruling on standing up for teachers

Q: What is the religious ruling on standing up for teachers out of respect?

A: Girls and boys should not stand up for the teacher; this is at least Makruh (reprehensible). Anas (may Allah be pleased with him) said: ("None among the people was more beloved to them (i.e. the Companions) than the Messenger of Allah (peace be upon him); yet when they saw him, none of them stood up for him, for they knew how much he hated that.") The Prophet (peace be upon him) said: (Let him who likes people to stand up before him assume his seat in Hell.)

This ruling is equally applied to both males and females.

May Allah guide all to what pleases him and keep us away from displeasing and forbidden matters! We implore Him to grant us all the useful knowledge and help us act upon it. He is the Most Munificent and Generous.

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24- Beating female students for learning

Q: What is the ruling on beating female students to make them learn and urge them to do their assignments and avoid neglect?

A: There is no harm in that. Teachers and parents should take notice of children and punish those who neglect their homework so that they are accustomed to good manners and deeds. It is authentically reported that the Prophet (peace be upon him) said: (Command your children to pray when they are seven years old and beat them for (neglecting) it when they are ten years old; and arrange their beds (to sleep) separately.) Just like males, females may be beaten if they reach the age of ten and neglect prayer. The same applies to other duties of studying, house affairs and the like. Those in charge of children, boys or girls, should

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direct and correct them. It is noteworthy to mention here that beating should be gentle and include no harm on part of children but at the same time achieve the purpose behind it.

25- Issue of virtue of spreading knowledge

Your Eminence Shaykh `Abdul-`Aziz ibn Baz, General Mufty of the Kingdom of Saudi Arabia.

May Allah safeguard you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Would you please answer the following two questions?

Q 1: As a way of promulgating goodness, some school mates distribute religious instructive tapes and flyers whose contents are Fatwas (legal opinions issued by a qualified Muslim scholar) issued by the Council of Senior Scholars. Some other mates, however, got annoyed by this act claiming that it is religious extremism. These tapes help them become aware of the religious rulings which are difficult for them to apply. Hence, they shun taking these tapes or flyers lest they should be sinners if they fail to apply these rulings. They feel so reluctant to know these rulings that they wish to remain uninformed, arguing that Allah says:

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﴾O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴿

Would you please advise those people?

Q 2: A friend was blessed with a newborn daughter. He wanted to name her (Rinad) or (Ranad) after the name of Rand, which is a kind of tree with aromatic smelling. Some brothers in Islam objected to that on the pretext that this is a foreign name. Is it permissible to give one's child this name or not? May Allah reward you with what is good!

A: Wa `alaykum as-salamu warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

Distributing useful books and tapes issued by Sunni scholars is one of the best acts that draw one close to Allah, because this is out of disseminating knowledge and calling to good. Allah (May He be Glorified and Exalted) says: (And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds) Allah (Glorified and Exalted be He) says: (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) The Prophet (peace be upon him) says: (Anyone who guides to good will have a reward like that of

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the one who does it.) Narrated by Muslim in his book of Sahih (authentic) Hadiths. Regarding naming (Rinad) or (Ranad), there is no harm in this as far as I know. Yet selecting a name out of the good known names is better. May Allah grant us all success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

26- A piece of advice for students about the school exams

Q: There are exams these days, what advice would you like to give to students?

A: I advise all students to study hard and cooperate in solving problems asking Allah to grant them success and support. They have to beware of sins and continue performing Salah (Prayer) in congregation, particularly the Fajr (Dawn) Prayer, obeying parents, maintaining the ties of kinship and carrying out the rights of the wife, etc.

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I advise all students to fear Allah, stand steadfast to His Religion, keep His obligations and avoid His prohibitions. This will help them pass their exams and achieve success. Everyone should fear Allah and continue performing the obligations such as Salah, etc. One should strive to obey his parents rightfully and treat his wife fairly and give her due rights, if he has a wife. He has to spare his time from circulating gossips and devote it to study alone or with his good companions.

27- An instructive word to students

Q: We are approaching the exams of the first term, would you please give a word of advice to students?

A: Yes, we advise all students to fear Allah (Glorified and Exalted be He), study carefully, take full preparation, cooperate with one another, and refer to their references and benefit themselves to achieve success in sha'a-Allah (if Allah wills). We advise them also to beware of cheating, because it is forbidden in all subjects and is not confined to just religious fields. I repeat again that they should beware of cheating because the Prophet (peace be upon him) says:

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("He who deceives is not of us (is not my follower).") It is thus obligatory to beware of cheating, because it results in much evil. We advise them all to be careful, prepare themselves, study and review the lessons and text books, cooperate in solving problems and ask their teachers about what they find difficult before going through exams so that when it is time for exams, the student will find himself well-prepared.

28- Ruling on cheating in exams

Dear honorable father and revered Shaykh, `Abdul-`Aziz ibn Baz, may Allah safeguard you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Your Eminence knows that usually at the end of every semester a question is raised among students and teachers about cheating in exams and the rulings on this act. Many of them indulge and try to give answers with or without knowledge. We hope that your Eminence will elaborate on the following questions: What is the ruling on students who cheat in exams and on teachers who tolerate or contribute to this act?

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What are the legal and social results of cheating?

What about those who claim that cheating is only unallowable in religious sciences but it is permissible in other subjects such as English, history, math, geometry and the like?

What is the Sanad (chain of narrators) of the Hadith, ("Whoever deceives is not of us (is not my follower).") **Is this Hadith exclusive to food or is generally applied to all harmful acts? Please, decide the issue to remove ambiguity in this concern for this issue is extremely critical! May Allah reward you with the best! May Allah's Peace be upon our Prophet Muhammad and upon his family and companions!**

The answer: Cheating is Haram (prohibited) and detestable in all sciences and subjects due to the general saying of the Prophet (peace be upon him): ("He who deceives us is not of us (is not my follower).") (Narrated by Muslim in his Sahih). The declaration of the Hadith is general and thus equally applied to all forms of cheating in transactions, consultation and all sciences, whether religious or worldly. It is not permissible for students or teachers to do this or tolerate it, for the generality of the Hadith mentioned above and other Hadiths to the same effect. Cheating

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is also a source of evils and bad consequences. May Allah help us all understand His religion and adhere to it! He is the Most Generous. May Allah's Peace and Blessings be upon our Prophet Muhammad and upon his family and Companions!

General Chairman

of Departments of scholarly research, Ifta', Da`wah and guidance

`Abdul-`Aziz ibn `Abdullah ibn Baz

29- Cheating on exams

Q: What is the ruling on cheating on exams, as I see many students cheating? When I advise them not to do it, they claim that there is no harm in it. Please advise, may Allah reward you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is Haram (prohibited) to cheat on exams, `Ibadah (worship) or transactions, according to the saying of the Prophet (peace be upon him), ﴾A person who deceives us is not one of us (is not my follower).﴿ Cheating has many evil consequences in the worldly life and in the Hereafter, so we should beware of it and recommend each other to leave it.

30- Ruling on cheating on an English language exam

Q: I study in a college in Riyadh. I notice that many students cheat during the exams, especially the English language exam. When I tell them about the impermissibility of this act, they reply that cheating on the English language exam is not Haram (prohibited). They claim that some scholars issued a Fatwa that this act is not Haram. Please, decide the issue and give us your opinion on this fatwa!

A: It is narrated that the Messenger of Allah (peace be upon him) said: (Whoever cheats us is not one of us.) This is equally applied to cheating on dealing with others and cheating on exams, including English language exams. It is not permissible for students to cheat on exams in any subject, because of the general meaning of this Hadith and other similar reports. May Allah grant us success!

31-

The great virtue of reading and memorizing Hadiths

of the Prophet (peace be upon him)

Q: Evidence shows that Allah rewards those who read the Noble Qur'an, but is there also a reward for reading the Prophetic Hadiths? Please advise! May Allah reward you!

A: A: Reciting the Qur'an to bring one close to Allah (Glorified and Exalted be He) has great reward and likewise reading the Hadiths of the Prophet (peace be upon him) and memorizing them. They are among the acts of `Ibadah (worship); they are also a means to seeking knowledge and understanding the religion. The proofs of Shari`ah (Islamic law) illustrate the necessity of learning and comprehension of religion so that a Muslim worships Allah with deep insight. The Prophet (peace be upon him) said, ﴾The best among you (Muslims) are those who learn the Qur'an and teach it.﴿ He (peace be upon him) also said, ﴾If Allah wants to do good to a person, He makes them comprehend religion.﴿ He (peace be upon him) also said, ﴾If a person treads a path in search of knowledge, Allah would facilitate thereby a way to Jannah (Paradise). If some people assemble in a Masjid (mosque) to recite the Book of Allah and teach each other the Qur'an, there would descend upon them tranquility, mercy would cover them, the angels would surround them, and Allah makes a mention of them in the presence of those near Him.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith.

There are many Hadiths concerning the recitation of the Qur'an, such as the saying of the Prophet (peace be upon him), ﴾Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it.﴿ Related by Muslim. He (peace be upon him) once said to his Companions, ﴾"Which of you would like to go early in the morning every day to But-han (a valley in Madinah) and return with two large-humped she-camels without committing a sin or severing the ties of kinship?" They replied, "O Messenger of Allah! We (all) would like that!" He said, "If one of you goes early in the morning to the Masjid and learns two Ayahs (Qur'anic verses) from the Book of Allah, it is better for them than having two camels; three (Ayahs) are better for them than three (camels); four (Ayahs) are better for them than four (camels); and so on with the number of Ayahs and camels."﴿ Related by Muslim in his Sahih Book of Hadith. This indicates the virtue of reciting the Qur'an and learning it. Among the Hadiths of the Prophet in this regard is the renown Hadith related by Ibn Mas`ud mentioned in Jami` Al-Tirmidhy with a good Isnad (chain of transmitters) that the Prophet (peace be upon him) said, ﴾Whoever reads a letter from the Qur'an will earn a good deed thereby and a good deed gets a tenfold reward.﴿ This applies to the Sunnah (whatever is reported from the Prophet) as well. If a Mu'min (believer) reads Hadiths, studies them, memorizes them and identifies the authentic ones among them, they will be greatly rewarded, because

this is part of studying religious knowledge about which the Prophet (peace be upon him) said, (If a person treads a path in search of knowledge, Allah would make that path easy, leading them for Jannah) as previously mentioned. This proves that reciting Ayahs of the Qur'an, contemplating them, as well as studying and memorizing the Hadith of the Prophet in order to learn knowledge, comprehend religion and act upon them are among the ways leading to Jannah and salvation from Hellfire. The saying of the Prophet (peace be upon him), (If Allah wants to do good to a person, He makes them comprehend religion.) (Agreed upon by Al-Bukhari and Muslim) indicates the excellence of knowledge and seeking it, and that it is one of the indications of goodness, as previously mentioned. Comprehension of religion is fulfilled by learning both the Qur'an and the Sunnah and both of them assure that Allah wants to do good for that person. There are many proofs in this regard, praise be to Allah.

Describing the Muslim nation with "illiteracy"

Very often, we read advertisements censuring illiteracy and consider it a sign of deterioration in newspapers, although Allah (Exalted be He) has described this Ummah as being illiterate when He says: ﴾He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم) from among themselves﴿ **Would you please explain this?**

A: The Muslim nation; Arabs and non-Arabs, were illiterate; they were unable to read or write. Therefore, they were called Umiyyin (unlettered). However, those who used to read and write amongst them were very few compared to others. Moreover, our Prophet Muhammad did not know how to read or write, as Allah (Glorified be He) says:﴾ Neither did you (O Muhammad صلى الله عليه وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.﴿ This was one of the signs of the verity of his Prophethood and mission (peace be upon him), because he brought a great book which was a challenge to the Arabs and the non-Arabs. The book was revealed by Allah and brought down to him by Jibril (Gabriel, peace be upon him) as He revealed to him the purified Sunnah along with much knowledge from the earlier generations.

Furthermore, He (Glorified be He) had informed him of many things that happened in the old times and many things that will happen at the end of time and on the Day of Resurrection. In addition, Allah had told him about the status of Jannah (Paradise) and Nar (Hellfire) and their inhabitants, and this was one of the things with which He had favored him unlike others and guided people to his superior rank and the essence of his mission (peace be upon him). Allah (Glorified be He) also says: ﴾Neither did you (O Muhammad صلى الله عليه وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.﴿ However, describing this Ummah as being illiterate do not mean encouraging them to stay like that; rather it was meant to inform about their fact and real condition when Allah had sent Muhammad (peace be upon him) to them. Both the Qur'an and Sunnah encouraged learning and writing and the removal of illiteracy, thus Allah (Glorified be He) says: ﴾Say: "Are those who know equal to those who know not?"﴿ Allah (Glorified be He) also says: ﴾O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or Jihâd (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge.﴿ Allah (Glorified be He) also says: ﴾It is only those who have knowledge among His slaves that fear Allâh.﴿ Moreover, the Prophet (peace be upon him) said: ﴾Whoever

follows a path in pursuit of knowledge, Allah will facilitate for them a path to Jannah (Paradise).》 (Related by Imam Muslim in his Sahih (book of authentic Hadith). He (peace be upon him) also said: 《When Allah wishes good for a person, He causes them to clearly understand the religion.》 (Agreed upon by Imams Al-Bukhari and Muslim). There are also many Ayahs and Hadiths which stress this meaning. May Allah grant us success!

33- Virtue of seeking religious knowledge for good work and teaching people

Q: Is it considered a type of minor Shirk (associating others in worship with Allah), if one seeks religious knowledge and memorizes the Qur'an for the purpose of teaching young men of his village and leading them in Salah (Prayer)?

A: Proofs of Shari`ah (Islamic Law) clearly indicate that acquisition of religious knowledge is one of the best acts of obedience that draw a person closer to Allah. The same holds true with regards to studying the Noble Qur'an, regular recitation of its Ayahs (Qur'anic verses), keenness to memorize all or part of its Surahs (Qur'anic chapters). Allah will appreciate and reward your righteous deed of teaching and instructing the people of your village and leading them in Salah (Prayer). You should know that no Riya' (showing-off) or

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Shirk (associating others with Allah in His Divinity or worship) is involved in this act as long as your intention is to attain Allah's pleasure and salvation on the Day of Resurrection. Both Riya' and minor Shirk (associating others in worship with Allah) will be involved if by doing these acts you intend to receive praise from others. The Prophet (peace be upon him) is reported to have said: ﴿The worst evil I fear to afflict you is the minor Shirk." When he was asked about it, he replied: 'It is Riya' (hypocrisy or showing off)'﴾ ﴿A man may stand for Salah performing it in the best manner to attract peoples' admiration to him..﴾ ﴿On the Day of Resurrection, Allah will address those who used to do acts of Riya' saying: Go to those whom you were dissemble for their sake in the world and see: Can they give you any reward?﴾ Riya' involves expecting others to witness and praise you for doing good deeds. One example of Riya` includes reciting the Qur'an for the purpose of being praised for good recitation. Another example includes reciting Adhkar (remembrances of Allah) to gain the acclaim of others. A third example includes enjoining people to do good and forbidding them to do evil for the purpose of being well spoken of by others. This Riya' is tantamount to minor Shirk (associating others in worship with Allah). Therefore, you have to clear your intention by devoting all your deeds to Allah alone, not caring for receiving praise from others. You should learn to understand Islam in order to apply it and at the same time teach it to your Muslim brothers.

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You may lead them in Salah (Prayer). Your intention should be to seek Allah's reward and to benefit them with your knowledge. There should be no room for Riya'. There is nothing wrong if you prefer to recite from the Mus-haf (Arabic Qur'an) when you lead them in Tarawih (special supererogatory night Prayer in Ramadan). It is reported that `Aishah's Mawla (freedman) used to recite from the Mus-haf as he led her in Salah. Therefore, there is no blame if one, who does not memorize the Qur'an, recites from the Mus-haf during Tarawih. However, it is preferable to recite from memory, if one knows the Qur'an by heart unless otherwise is necessary.

34- How would a seeker of knowledge deal with juristic differences

Q: We are knowledge seekers, who strive to understand Islam and ask Allah to help us do that. While reading the religious books on dreams and acts of worship, we found that some books contain scholarly differences. This matter confuses us. What is your advice? May Allah reward you with the best!

A: Since the early time [of Islamic knowledge], books relate scholarly differences due to the different opinions and levels of Ijtihad (juristic effort to infer expert legal rulings) in the branches and rulings. This is

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normal, not an innovation. Concerning the controversial issues, the believing person and the knowledge seeker have to examine the evidence and follow what is established by it. If the scholars unanimously agree upon something, there is no room for confusion as their consensus is an authoritative proof. On the other hand, if they dispute over an issue concerning Hajj, Salah, Sawm (fasting), transactions etc., the knowledge seeker has to examine the evidence of the two parties and the different views and should not hasten to conclusions. He has rather to examine the evidence driven from the apparent meaning of Qur'an, Sunnah or Shari`ah principles and follow the one supported by evidence. Finally, Allah knows best.

35- Some recommended books of Hadith

Q: What are the best books of Hadith that your Eminence recommend for study, especially in Masjid (mosques)?

A: I prefer for the seeker of knowledge to memorize the book entitled "Bulugh-ul-Maram", for it is one of the best books, especially for memorization as it is brief, useful and verified and also the book of "`Umdat-ul-Hadith" by `Abdul-Ghany Al-Maqdisy. There is another book entitled "Al-Muntaqa" which is more inclusive than both of the books mentioned above. It should be studied and memorized if possible for it is comprehensive and includes considerable information. It was compiled by

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Abu Al-Barakat Majd-ul-Din `Abdul-Salam ibn Taimiyyah (may Allah confer mercy upon him). Also, it is better to study the fifty Hadiths completed by Ibn Rajab. Forty two of them were selected by Al-Nawawy and the remaining eight were added by Ibn Rajab. These fifty Hadiths are from Jawami` Al-Kalim (the most concise expressions carrying the most eloquent meanings) and include great benefit. We recommend memorizing them due to their unique content and the dire need for them.

36- A question on knowledge

Q: Respected Shaykh, is there a certain amount of knowledge a Muslim should acquire in order for them to know their religion?

A: Yes, a Muslim is obliged to learn what is obligatory on them to do and what they are prohibited from doing. Any other knowledge is Sunnah (i.e., supererogatory). A Muslim is obliged to learn the indispensable matters of religion, which they should not be ignorant of, that is, the duties that Allah has enjoined and the things that He has forbidden, so that they can worship their Lord with deep insight. Allah (Exalted be He) says: (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).) Muslims have to know the worship for which they are created, so that they can fulfill it. This can be achieved only through seeking Allah's Help and then through acquiring useful knowledge by means of studying Allah's Book and the Sunnah of His Messenger (peace be upon him) and asking the people of knowledge. Allah (Exalted be He) says:

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(So ask the people of the Reminder, if you do not know.) It should be known that it is obligatory for every Muslim, whether male or female, to learn the fundamental principles of Islam and to understand their religion, so that they can know what Allah has prescribed and what He has prohibited so that they can worship their Lord with awareness. Since mankind is created to worship Allah and is commanded to do so, a Muslim has to learn this worship, which is the purpose behind creation. This can be achieved through referring to the Glorious Qur'an and the purified Sunnah and asking scholars about what one may find difficult to understand.

37- Seeking knowledge is preferred to Jihad in the Cause of Allah

Q: Which is better at the present time: to fight in the Cause of Allah or to seek knowledge to benefit people and remove ignorance? What is the ruling on a person who goes to fight in the Cause of Allah without asking his parents' permission?

A: Seeking knowledge is part of Jihad (fighting/striving in the Cause of Allah). It is obligatory so as to understand religion and acquire knowledge. If there is a Shar`y (Islamic legal) Jihad, then participate in it, because it is one of the best deeds. Yet a Muslim has to learn and understand their religion, which is much better and has priority over Jihad because

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learning and understanding Islam is obligatory for every Muslim, whereas Jihad is Mustahab (desirable) and is a collective obligation, if fulfilled by some, the rest are excused, but knowledge is a duty on every Muslim to understand their religion. However, if Allah provides a way to participate in an Islamic Jihad, there is no harm in this. It is permitted for a Muslim to participate in it, but after asking permission of his parents.

Regarding the obligatory Jihad, when an enemy attacks the country, it is obligatory for all Muslims to fight in the Cause of Allah once the enemy attacks the Muslim countries. They all have to fight in the Cause of Allah to ward off the evil of the enemy; even women have to do so as much as they can. As for initiative Jihad to spread the Call of Islam, this refers to setting out to fight and strive against an enemy in their country. This is a collective obligation for men.

38- Ruling on devoting all one's time to giving Fatwas

Q: We badly need to inquire about matters of our religion. Do you not see that there should be some people dedicated to issuing Fatwas (legal opinion issued by a qualified Muslim scholar) in reply to the questions they receive from people, even by phone?

A: This is one of the most important matters. The program "Nur `Ala Al-Darb (Light on the Path)" is of this kind. Praise be to Allah, this program undertakes this mission. If there are other scholars who can perform this mission besides this program, this is a great good.

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The point is that this program, praise be to Allah, provides great benefits and is carrying out a collective obligation. If there are scholars who have knowledge and deep insight of what was laid down by Allah and His Messenger and thus can issue Fatwas for people in Masjids (mosques) and in their houses, this is an increase of good. Actually, this program is of great benefit. Praise be to Allah, it has carried out a great mission in issuing Fatwas for people both inside and outside the country. It gives solutions to problems according to the Shar`y (Islamic legal) proofs. May Allah grant its sponsors success, and help and grant them insight, devotion and truth! May Allah guide all Muslims everywhere to whatever pleases Him and to what sets right their affairs and brings them safety! May Allah guide the Muslim scholars everywhere to carry out their obligation in guiding people to good and teaching them what benefits them in religious and worldly matters according to what was said by Allah and His Messenger! May Allah grant their Fatwas success so as to be issued in the light of the Words of Allah and the Words of His Messenger (peace be upon him), and not to be based on abstract opinions! Allah is the One sought for help!

39-Characteristics of scholars

Q: A lot of knowledge seekers today are aware of the merits and reward of many acts of worship such as Qiyam-ul-Layl (standing for optional Prayer at night). It is true that they know, but they do not put their knowledge into action.

A: The acts of special merit and excellence as explained by the texts of Qur'an and Sunnah (whatever is reported from the Prophet) are of two types:

1-Wajib (obligatory): Acts that a Muslim - whether a scholar or not - is to abide by performing them, fear Allah in that, and observe them regularly, such as the Five Obligatory Daily Prayers, Zakah (obligatory charity), and other obligatory acts.

2- Mustahab (desirable): Such as Tahajjud (optional late night Prayer), Salat-ul-Duha (supererogatory Prayer before noon), and the like. It is prescribed for a Mu'min (believer), especially scholars, to do their best to observe these acts and be keen on them, for they set an example. However, if sometimes a Muslim becomes too busy to do them or sometimes leaves them, there is nothing wrong in this, for they are Nafilah (supererogatory acts of worship). But it is characteristic of learned and pious people to attend to and observe acts like Tahajjud, Salat-ul-Duha, and Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet), in addition to other domains of good.

40- Ruling on owned but unread books

Q: Praise be to Allah, I have many useful books and references, but I do not read them all; I only choose some of them. Am I considered a sinner for collecting these books at home, given that people sometimes borrow books from me and then return them?

A: There is nothing wrong in a Muslim collecting useful books in a library to refer to and benefit from them and also allowing other knowledge seekers to benefit from them. There is nothing wrong in not reading them all. Lending them to trustworthy people who can benefit from them is Mashru` (Islamically prescribed) and a way to draw closer to Allah (Glorified be He), for helping others acquire knowledge, which includes it in the Saying of Allah (Glorified be He): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ The Prophet (peace be upon him) also said: ﴾Allah is in the help of a servant as long as the servant is in the help of his brother.﴿

41-

Ruling on listening to the Nur `Ala Al-Darb program in the Masjid

Q: Is it permissible that we listen to Nur `Ala Al-Darb program in the Masjid (mosque) instead of talking about vain matters and to stop worshipers from discussing worldly issues there?

A: It is very good that people listen to such programs as it is very beneficial. Allah (Exalted be He) has made it available for Muslims that they can benefit from Nur `Ala Al-Darb program. This program is regarded as giving scholarly episodes that both men and women can avail from in their homes and gatherings. Thus, it is one of the great graces of Allah (Exalted be He) and the most effective means through which Allah's Word reaches people while they are in their homes, cars, planes, or any where else.

Thus, Muslims should do their best to gain the benefits of such significant programs. They have to praise Allah (Glorified and Exalted be He) for facilitating it for them.

In the past, people used to walk for long distances to go to Masjids (mosques) to acquire knowledge. Sometimes a man would travel from far countries to meet a certain scholar to learn something from him. Thus, Jabir ibn `Abdullah

(may Allah be pleased with him) traveled to the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) while some other companions traveled to Egypt or Yemen to obtain knowledge of only one Hadith of the Prophet (peace be upon him). Being amongst the Sahabah (Companions of the Prophet) and the best of the Salaf (righteous predecessors) did not stop them from exerting great efforts to acquire knowledge.

O male and female slaves of Allah, the matter is made so much easier for you. You can just listen to the radio and acquire knowledge through the concerned program while you are at home!

Thus, I recommend every male and female Muslim to benefit from such programs and use it to enquire about things that they do not know. I ask Allah (Exalted be He) to help those who are in charge of Nur `Ala Al-Darb program to be right and to convey the Message, Commands, and Prohibitions of Allah (Exalted be He) to Muslims wherever they are. May Allah make it easy for Muslims anywhere to listen and benefit from this program. On the other hand, whoever is confused regarding any of the affairs of their Din (religion) have only to ask scholars about it wherever they are so that they are assured of the correct ruling. Allah (Glorified and Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿

Based on all the foregoing, it is permissible that you listen to the program of Nur `Ala Al-Darb in the Masjid. You may also listen, in the Masjid, to other programs that convey knowledge provided that you choose suitable times that the people of the Masjid agree on. However, if music or any thing else that does not please Allah (Exalted be He) is broadcasted; you will have to switch off the radio.

42- A question about knowledge seekers' dependence on books instead of learning from scholars

Q: Some people read intellectual and cultural books, then think that they have become a scholar or a Da`y (caller to Islam), although they have poor knowledge of Fiqh (Islamic jurisprudence) and have not read books of Shari`ah (Islamic law). What are your directions for those people?

A: Knowledge is that which was said by Allah and His Messenger (peace be upon him), not the words of so and so. Thus, knowledge is the Words of Allah and His Messenger (peace be upon him) and after that comes the statements of scholars to explain and convey them to people. Scholars are the successors whom Allah has placed on earth following His Messengers. Allah (Glorified and Exalted be He) says: ﴾Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness)﴿ Here, knowledge refers to knowing Allah and His Religion. Allah (Exalted be He) says: ﴾It is only those who have knowledge among His slaves that fear Allâh.﴿ They are the Messengers and their insightful followers, who follow this truthful religion and abide by the Qur'an and Sunnah.

Muslim scholars are the successors of Messengers, since they explain the religion and guide people to Allah. Moreover, a true knowledge seeker is one who studies and contemplates the Qur'an and Sunnah and learns from Sunni scholars. This is the way of acquiring knowledge of Shari`ah which involves doing acts of obedience, meditation and benefiting from others. A knowledge seeker should read a lot with the aim of attaining as much knowledge as possible. They should reflect on knowledge and look for answers for obscure matters in trustworthy books of Tafsir (exegesis of the meanings of the Qur'an) such as Tafsir by Ibn Kathir, Al-Baghawy in addition to paying great attention to books of Hadith. Furthermore, knowledge of Shari`ah should be taken from knowledgeable scholars among Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) and not scholars of `Ilm-ul-Kalam (a discipline that searches for answers to creedal issues using logic), innovators in religion or ignorant people. Any knowledge that is not derived from the Qur'an and Sunnah is not called religious knowledge; rather it is ignorance, even if it is useful in some worldly affairs. Here, we are concerned with knowledge that is useful in the Hereafter, which eliminates ignorance, clarifies religion and shows people what Allah has made lawful and unlawful to them. Indeed, this is the true knowledge of Shari`ah.

43- Criticality of attacking scholars' honor

Q: Recently, it is noticed that some students of knowledge attack the grand scholars, if the latter do not say what appeals to their inclinations, desires or beliefs. What is your opinion?

A: We ask Allah to guide us and them. It is obligatory upon people of knowledge and others to beware of Ghibah (backbiting) and Namimah (tale-bearing) and respect the reputation of Muslims. Ghibah and Namimah are among the worst traits. Every Mulsim should beware of them.

Ghibah means saying something about your brother that he will not like; whereas

Namimah means transmitting malicious words from one group to another or from one person to another, as this arouses enmity and hatred. It is obligatory upon all Muslims to beware of Ghibah and Namimah and to respect other Muslims especially the scholars. Muslims should be warned against attacking the scholars' honor. As for the scholars who commit an evil act or Bid`ah (innovation in religion) explicitly, there is no harm to mention their Bid`ah or disapproved act and explain its harmful effects.

44- Two questions about the books of Al-Targhib Wa Al-Tarhib and Subul Al-Salam

Q: A questioner inquires about the book of Al-Targhib Wa Al-Tarhib [Encouragement to Good and Discouragement from Evil].

A: In the Name of Allah, and peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who follow his guidance.

Al-Targhib Wa Al-Tarhib is a well-known book by Al-Hafiz Al-Mundhry. It includes numerous Hadiths; among them are those ranked as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). When referring to Hadith Da`if, the writer uses the passive voice like saying: It has been told... to show that the Hadith is weak. This is a very useful and great book, may Allah be merciful to its author!

Q: His Eminence was asked about the book of Subul Al-Salam.

A: Subul Al-Salam is a well-known book by Muhammad ibn Isma`il Al-San`any, and it was first composed by a writer known as Al-Maghraby. This book is very useful and offers a clear explanation of the book entitled Bulugh Al-Maram, by Al-Hafiz ibn Hajar.

45- Women's learning circles

Q: Is it true that angels do not attend women's learning circles, if the women do not wear Hijab (veil)?

A: I do not know of any basis for this. It is permissible for women to recite the Ever-Glorious Qur'an and make Dhikr (Remembrance of Allah) even if they do not wear Hijab, provided that they are not in the presence of a non-Mahram (not a spouse or an unmarriageable relative) and this does not withhold the angels from attending their circles. May Allah grant us success!

46- Keeping books, magazines

and newspapers that contain photos

Q: I am a secondary school student. My hobby is to read, so I subscribe to many Islamic, cultural and military magazines. Some of these magazines, rather most of them, contain photos of human beings. I keep these magazines in my private library, though I know many of the Hadiths regarding Musawwirs (ones who make pictures and statues, or photographs of living beings) and that

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angels do not enter the home in which there is a dog or a picture. Kindly, point out clearly this question to me!

A: There is nothing wrong with keeping books, newspapers, and useful magazines even though they include pictures. But if the pictures are of women, they should be removed, and if they are pictures of men, it is sufficient to remove the head, acting upon the Sahih (authentic) Hadith reported in this respect.

47- Enjoining good and forbidding evil

one of the means of setting right the affairs of all Muslims who are warned

against the gatherings filled with arguments and disputes

Q: Your Eminence, in some gatherings people engage in futile arguments and matters they have nothing to do with. What ought to be done, if one happens to be present in such occasions and gatherings? May Allah reward you with the best!

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A: It is prescribed for the believers to beware of these gatherings where arguments and disputes take place in vain. They should not attend or take part in them, for they lead to falsehood, lies and talking without knowledge. As for the circles of Dhikr (Remembrance of Allah) in which people cooperate in good and encourage scientific research and comprehension of religion, these are good circles. But the circles of arguments, disputes and hypocrisy should be avoided.

Q: Your Eminence, is it permissible for an author to monopolize their compiled books? Is this included in the concealment of knowledge?

A: If an author becomes ascertained that their book is useful, feeling that they have fulfilled the due right in this regard, it is not permissible for them to monopolize it or block its publication. Rather, they must circulate it among people by way of sincerity towards Allah and His Servants. On the other hand, if the author has any doubt or hesitation about the book, they are permitted to prevent it until they are assured and the ambiguity is cleared. Also, they have to be certain of the credibility of what is written. For after all, knowledge should be spread to all people. The Prophet (peace be upon him) said: ﴾Anyone who is asked about knowledge and conceals it, will be bridled with a bridle of Fire on the Day of Resurrection.﴿ Allah (Glorified be He) says in His Great Book:

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﴾Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.﴿ ﴾Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.﴿

Accordingly, an author who has sure knowledge and is convinced that the written material does not contradict the Law of Allah and is consistent with the Qur'an and authentic Sunnah (whatever is reported from the Prophet), must not conceal, monopolize, or block the publishing of any part; rather, they should spread it among people, hoping that Allah would make it of benefit to His Servants.

Q: Some people fail to carry out the obligation of enjoining good and forbidding evil and hinder the people who fulfill this obligation. What is your advice concerning this matter?

A: This Faridah (obligatory act) is one of the most important duties. Allah (Exalted be He) has made it obligatory on the believing people to enjoin good and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) as it is one of the sources and means of righteousness for all. He (Exalted be He) says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿ This obligation - like Salah and Zakah - constitutes part of Iman (faith). Allah (Exalted be He) says: ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden)﴿

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The Children of Israel are cursed and promised eternal punishment because they used not to forbid one another from evil and sin. Allah (Exalted be He) says: ﴾Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿ It was reported that the Prophet (peace be upon him) said: ﴾You will enjoin good and forbid evil, and you will curb the hand of the fool and bend him to truth, or Allah will mix the hearts of some of you (the bad) with the others, and then curse you as He had cursed them.﴿

It is also authentically reported that the Prophet (peace be upon him) said: ﴾If people see evil and do not change it, soon Allah will send punishment that encompasses them all.﴿

We implore Allah to grant us safety. He (Glorified and Exalted be He) says: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden).﴿ This Ayah indicates that it is a collective obligation; if some fulfill the task, the burden will be lifted from the others. In other words, if there is a person or authority available in your village, city, tribe or whatever place, who can enjoin good and forbid evil, it would suffice, and

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the others can do it as an act of Sunnah or out of cooperating in righteousness and piety. If the recipient is forbidden to do evil and they respond positively, the purpose is achieved.

Q: Dear Shaykh, what do you prefer for a beginner student of knowledge; to stick to one shaykh or study under more than one?

A: I do not know of an Islamic text specifically reported in this regard. However, a student of knowledge should look for scholars who are more understood, have a good command of religious knowledge and are known for their diligence and adherence to the Sunnah. They should search for scholars who are endowed with insight, knowledge and virtue and are renown among Muslims to be followers of the Sunnah. Thus, they can benefit from their knowledge and instructions. Students of knowledge should not restrict themselves to only one scholar. If there are numerous scholars from Ahl-ul-Sunnah (adherents to the Sunnah) who are known to be true scholars, all praise be to Allah; for it is better to acquire knowledge from more than a source. Scholars differ and some of them may be more beneficial or better at explaining than others. Accordingly, students should not limit themselves to one scholar, as long as they are from Ahl-ul-Sunnah and are known for their good reputation, sound `Aqidah (creed) and vast knowledge.

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There is nothing wrong in learning from them all and attending their education circles and benefitting from them all. This is encouraged. Moreover, this is more protective for one's religion, as studying under more than one scholar from Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) saves one from missing any issue that may be obligatory to know, as some teachers may miss to mention some issues or be distracted from tackling some subjects. Hence, it is better and more perfect to learn from a number of scholars, provided that they are from Ahl-ul-Sunnah.

Q: Your Eminence, is a juristic encyclopedia that includes the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly) enough for a learner?

A: There are encyclopedias, but not every encyclopedia is sufficient alone; evidence is required as well, because some encyclopedias may include enough evidence or it may not. If there is an encyclopedia that provides evidence as well, this will be greatly beneficial. A student of knowledge should not suffice with an encyclopedia until they are convinced through sufficient texts. As for laypeople, they should ask scholars. However, a student of knowledge should search for evidence and read a number of books in order to acquire complete benefit; they should not restrict themselves to an encyclopedia written by a certain author, as it might include shortage or negligence of evidence. Rather, a student should give due care and read books such as the Sahih (authentic) Book of Al-Bukhari, the Sahih Book of Muslim, the Sunan (Hadith compilations classified by jurisprudential themes) of the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) and the Musnad (Hadith compilation) of Imam Ahmad

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in order to learn the authentic Sanad (chain of narrators) that clears their conscience. If the author of the encyclopedia has elaborated and clarified all the Shar`y (Islamic legal) evidence, there is no harm in this, if the reader is convinced by it.

Q: Respected Shaykh, there is a piece of paper widely spread among students, on which is written the following: Treatment of stress during exam days: Place your hand over your chest and recite Al-Fatihah (Opening Chapter of the Qur'an) thrice, then recite Ayat-ul-Kursy (2:255) thrice beginning from Allah's Statement: (The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord) **from Surah (Qur'anic chapter) Al-Baqarah to the end of the Ayahs three times. Then recite the last two Ayahs of Surah Al-Hashr thrice. Then recite the first ten Ayahs of Surah Al-Safat. Then recite the last two Ayahs of Surah Al-Qalam. Then recite thrice Surahs of Al-Kafirun, Al-Ikhlas, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). Then recite seven times the following supplication: "O Allah! Remove the illness, O Lord of mankind! Heal (the patient), for You are the Healer. No healing is of any avail but Yours; a healing that will leave behind no ailment." Then recite for three days the following supplication: "I ask Allah, the All-Mighty, the Lord of the Mighty Throne, to cure me." Please advise Shaykh, are these supplications and matters authentically reported from the Prophet (peace be upon him)?**

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A: This order is not correct or required; rather, one supplicates to one's Lord for healing, praise be to Allah, repeating the words reported from the Prophet (peace be upon him): (Adhhib al-ba's, Rabb al-nas, wa'shfi, anta Al-Shafiy, la shifa'a illa shifa'uka, shifa'an la yughadiru saqaman [Remove the harm, O Lord of mankind, and heal, You are the Healer. There is no healing but Your healing, a healing which leaves no disease behind].) This is to be repeated thrice. Also, the supplication reported from the Prophet (peace be upon him): (Bismillaah urqik, min kulli shay'in yu'dhik, wa min sharri kulli nafsin aw `aynin hasidin Allah yushfik, bismillaah urqik [In the Name of Allah I perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for you, from everything that is harming you, from the evil of every soul or envious eye, may Allah heal you, in the Name of Allah I perform Ruqyah for you].) There is nothing wrong in repeating it thrice. One can also repeat thrice the Surahs of Al-Ikhlas, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). One should repeat them thrice in the morning and in the evening and before sleeping. This is what was reported from the Prophet (peace be upon him). What is important is that one should only seek what was authentically reported from the Prophet (peace be upon him), and should not arrange supplications based on one's own viewpoint without substantiation. Rather, one should seek what was reported from the Prophet (peace be upon him) in the books of Adhkar (invocations) and Islamic evidence-based resources, praise be to Allah.

Q: Respected Shaykh, thanks to Allah the sessions held by the Qur'an teaching groups have greatly benefited this country. What advice can you give to both teachers and students in these study circles?

A: We direct and advise them to fear Allah, continue this good work, remain patient and devote their learning and teaching for the Sake of Allah (Glorified and Exalted be He),

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because learning and memorizing the Qur'an is one of the most important and greatest endeavors that bring one closer to Allah. We advise all teachers and students to fear Allah, to put to action what they learn, and to be sincerely devoted to Allah in their work so that Allah may bless their efforts and grant them success. Students learn to gain benefits and act upon what they have learned. Teachers seek to please Allah and be rewarded by Him when teaching and directing students. Even when taking fees, teachers hope for reward from Allah and teach sincerely and spare no effort in communicating information to students and instilling it in their minds. This is how each one of them should fear Allah. They should be sincerely devoted, have a desire for what is good, learn what pleases Allah and brings them nearer to Him, make use of the knowledge which Allah has endowed them with in obeying Him.

Q: There are many people who are deep in debt. What is the advice of your Eminence to the merchants, the debtors, etc. in this regard?

A: My advice is that one should endeavor to economize and not borrow being content with what Allah has provided in order to avoid debt as much as possible. If one must borrow money, one must have the intention to repay the debt and should exert oneself to repay it, as long as one runs into debt out of necessity. The Prophet (peace be upon him) stated: ﴿Anyone who takes money from people

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wanting to repay it, Allah will repay it for them, and anyone who takes it to waste it, Allah will waste them.﴾ One should have good intentions and avoid debts unless necessary. One should not incur a big debt, because one may not be able to repay it. Rather, one should economize in one's affairs, clothes, food, drink, etc., so that one need not go into debt. If one has no other option, one should exert all efforts and have the intention to pay it back as much as possible. One should intend to repay the debt as soon as possible, and should not neglect this, but always have the good intention to work and exert utmost effort to repay it.

Q: Your Eminence, many people write in their bequests: "I have assigned it as a Waqf (endowment)." Then, the revenue of this Waqf stops and the heirs begin to dispute. What is your advice to a Muslim who desires to write their will, especially if they are wealthy?

A: One should bequeath the amount which suits their circumstances, such as a third, fourth, or a fifth of their property in any charitable domain. If there is any person from among their offspring who is needy, they can receive from the revenue of this Waqf in order to avoid conflict. There is nothing wrong also in assigning the Waqf for offering Ud-hiyah (sacrificial animal offered by non-pilgrims).

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If the Waqf donor states that those who are in need among their offspring and relatives can receive from the revenue of the Waqf what satisfies their needs, there will be nothing wrong in doing so, in order to avoid any dispute among heirs. Everything should be clear for the Waqf administrator, so that he can manage the Waqf and distribute its revenue exactly as mentioned in the will without any suspicion or doubt. This is because some Waqf donors may be strict in their wills, or state that the heirs will receive the rest of the bequest, which creates disputes among the heirs, for the remaining part may be little. Generations will succeed each other, and people will multiply which will lead to great hardship. However, if the Waqf donor arranges the revenue of the Waqf as it was said by Al-Zubayr ibn Al-`Awwam (may Allah be pleased with him) and others in their wills, and as was said by Ibn `Umar "...and for the needy from my offspring." Therefore, there will be no harm if the Waqf donor states that the needy from their offspring should be given such and such from the revenue of the Waqf.

Q: Your Eminence, concerning Takhrij (referencing) of a Hadith, Ta`dil (validating the uprightness of Hadith narrators) and Jarh (criticism of Hadith narrators), some people think that the field of Jarh and Ta`dil is completely closed or ended long ago. What is your opinion concerning this?

A: No, this is not true. The fact is that Jarh, Ta`dil and investigating of Hadith is still in effect. Scholars give attention to it and revise Hadith in order to distinguish those which are Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) from those which are Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and inform the people.

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They should not merely mention that it is reported by so-and-so; rather, the chain of transmission must be traced, as did the authors of "Al-Mutaqa", "Bulugh Al-Maram", the Four Sunan (Hadith compilations classified by jurisprudential themes) and the Musnad (Hadith Compilation) of Imam Ahmad. Sanad (chain of narrators) should be reviewed carefully in order to identify what is Sahih from what is Da`if, so that everyone benefits. This is what should be done by students of knowledge who are guided by Allah to learn Hadith and know their Sanad, and have a fair experience of Jarh and Ta`dil. This brings great benefit for them and for others as well.

Q: What is the ruling on giving Fatwa (legal opinion issued by a qualified Muslim scholar) without having Knowledge, and what do you say to those who do so?

A: Of course, students of knowledge should beware of giving Fatwa without knowledge for the Prophet (peace be upon him) stated: ﴾Whoever (intentionally) ascribes to me what I have not said let him occupy his seat in Hellfire.﴿ One should have good knowledge and an awareness of legal evidence in order to give Fatwa properly and avoid giving Fatwa without knowledge. No doubt that knowledge and Fatwa are matters of Din (religion) and consequently one is required to observe what Allah commands in this regard and not to give Fatwa without competency. When issuing Fatwa it is essential to comprehend the case and look for evidence from the Qur'an and Sunnah and then deliver the Fatwa in light of evidence.

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Otherwise, one is to refer the questioner to a scholar, for it is not permissible to speak about Allah without knowledge. Allah (may He be Exalted and Glorified) states:﴾ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴿ Allah classified saying things about Him with no knowledge in a degree more damnable than Shirk (associating others with Allah in His Divinity or worship) due to the ensuing great evil and corruption, such as allowing something forbidden by Allah or declaring something obligatory, though not enjoined by Allah. Certainly, this is a wide path to great evils. Allah (Exalted be He) informed us in another Ayah (Qur'anic verse) that this is from the work of Satan: ﴾He [Shaitân (Satan)] commands you only what is evil and Fahshâ' (sinful)﴿ He (Exalted be He) also says: ﴾and that you should say against Allâh what you know not.﴿ A true knowledge seeker should search for the truth and refrain from speaking about issues without knowledge. If he is not aware of the proper Fatwa, he should refer his questioner to a scholar and not to give Fatwa without knowledge. May Allah save us from this!

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Q: Da`wah (calling to Islam) is one of the best and noblest deeds. What do you recommend for the Du`ah (callers to Islam)? Is Da`wah obligatory upon every Muslim?

A: Yes, Da`wah is obligatory upon every Muslim according to their capacity, whether scholars or laypeople. Scholars should convey Da`wah and guide people, while every Muslim should do their part according to their level of knowledge. If a Muslim sees that a neighbor or relative does not offer Salah (Prayer) regularly, they should advise them, because this is a common issue which is known to both scholars and laypeople, saying: "O brother! Fear Allah! I see that you do not offer congregational Salah." They may also be disobedient to their parent, so they should be advised. Advising against this is not particular to scholars, if they know that a person drinks Khamr (intoxicants), smokes cigarettes or is known for Ghibah (backbiting) and Namimah (tale-bearing), they should advise them to fear Allah; abandon these sins, be aware that Allah is watching (Glorified and Exalted be He) and fear His Wrath. Everyone should act according to their capacity in advising and directing to righteousness.

Q: Some people recite Du`a' (supplication) in unison after offering the regular daily Salahs (Prayers), what is the ruling on this continued practice?

A: This is a Bid`ah (innovation in religion). Anyone can supplicate to Allah himself, and does not need a group of people to participate in the Du`a'. Furthermore, to lead a group of people in Du`a' raising one's hands while others say "Amen" in response, this is baseless and is a Bid`ah. May Allah guide us and our Muslim brothers!

Q: Your Eminence, we would like to conclude this meeting with a question: What are the best Du`a's (supplications) a Muslim should repeat, either in Salah (Prayer) or outside of it?

A: The best Du`a' is saying, "La ilaha illa Allah (there is no god but Allah); but there are special Du`a's, the best of which is: ﴾Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴿ It is good to recite this Du`a' at the end of Salah, in Sujud (prostration), and at other times as well, since it is a comprehensive Du`a'. There is also: ﴾Allahumma ighfir li dhanbi kullahu, diqahu wa jilahu, wa awalahu wa akhirahu, wa `alaniyatahu wa sirrahu. Allahumma inni asaluka ridaka wal jannah wa a`udhu bika min sakhatika wan-nar [O Allah! Forgive me all my sins, small and great, first and last, open and secret. O Allah! I ask for Your Good Pleasure and Paradise, and I seek refuge with You from Your Anger and Hellfire].﴿ There are Jawami` Al-Du`a' (concise yet comprehensive supplications): ﴾Allahumma inni asalukal jannah, wa ma qaraba ilayha min qawlin aw `amal [O Allah! I ask You for Paradise and any such deed or word which may bring me closer to it. And I seek refuge with You from Hellfire and from any such deed or word which may bring me closer to it].

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﴿ In Sujud, one can say: ﴾'Allahumma ighfir li warhamni wahdini warzuqni wa `afini. Allahumma ighfir li dhanbi kullahu, diqahu wa jilahu, wa awalahu wa akhirahu, wa `alaniyatahu wa sirrahu. Allahumma ighfir li waliwaliday wa lijami` al-muslimin. Rabana atina fi dunya hasanatan wa fil akhirati hasanatan wa qina adhab annar [O Allah! Forgive me, have mercy on me, guide me, grant me provision and good health. O Allah! Forgive me all my sins, small and great, first and last, open and secret. O Allah! Forgive me and my parents, and all the Muslims. Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!]﴿ The Prophet (peace be upon him) stated: ﴾The nearest a Servant can be to his Lord is when he is prostrating, so supplicate to Allah much (while in that posture).﴿ In another Hadith: ﴾While in Sujud (prostration), be earnest in making Du`a', as this will all the more merit it being answered for you.﴿ One should offer Du`a's often, asking to be admitted to Paradise, saved from Hellfire, and be forgiven: ﴾'Allahumma inaka `afuwun tuhib al-afwa fa'affu ani. Allahumma aslih li qalbi wa `amali. Allahumma ighfir li waliwaliday [O Allah, You are Most Forgiving and You love forgiveness, so forgive me. O Allah! set right my heart and my deeds, and bestow forgiveness on me and my parents].﴿ One should always choose the appropriate Du`a' for the relative circumstance.

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Notice

It was the request of many eminent shaykhs, judges, and seekers of knowledge that Shaykh `Abdul `Aziz ibn `Abdullah ibn Baz (may Allah be merciful to him) should resume the compilation of his book "Collection of Fatawa and Miscellaneous Articles Concerning Acts of Worship and Transactions" after the issuing of volume nine, due to their dire need for it and to benefit from the Fatwas (legal opinion issued by a qualified Muslim scholar) of His Eminence (may Allah be merciful to him),

The Shaykh answered their request and postponed the book on `Aqidah (creed) to resume the book concerned with rulings on acts of worship and transactions.

By issuing volume twenty-three, the rulings on acts of worship and transactions have been compiled. In the following works, we will present the book of knowledge, Tafsir (explanation/exegesis of the meanings of the Qur'an) and Hadith successively, In sha'a-Allah (if Allah wills).

Book of Tafsir

48- Treasuring the Book of Allah

All praise be to Allah, the Lord of all creation, and the good end will be for the pious! Peace and blessings be upon Allah's Servant, Messenger, Khalil (beloved, close elect), the one who was entrusted with His Revelation and the best of His Creatures; our Prophet, Imam (leader) and Master Muhammad ibn `Abdullah, and upon his family, his Companions, and those who follow his path and are guided by his teachings till the Day of Judgment.

Truly, the Qur'an contains guidance and light and is the strong Rope and Straight Path of Allah. It is the Wise Reminder; whoever adheres to it will be saved, whereas whoever is lead astray from it perishes. Allah (Glorified and Exalted be He) says about His Glorious Book: ﴿Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم), who work deeds of righteousness, that they shall have a great reward (Paradise).﴾ ﴿And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).﴾

This is the Book of Allah that guides to that which is most just and right, i.e. to the most upright, best, and most guiding way.

It guides, leads, and calls to this way, i.e. to bear witness to the Oneness of Allah, obedience to Him, and to avoid what He prohibits and abide by the limits He prescribed. This is the explanation for the most straight path. The Noble Qur'an is the means of attaining salvation. Allah (Glorified and Exalted be He) revealed it as a clarification of all things, a guide, a mercy, and glad tidings for the Muslims. Allah (may He be Praised) states in Surah Al-Nahl: ﴿And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴾ Thus, the Noble Qur'an is a clarification of all things, a guidance to the way of happiness, a mercy, and glad tidings. Allah (Glorified and Exalted be He) states: ﴿Say: "It is for those who believe, a guide and a healing."﴾ It guides the hearts to the truth and heals them from the diseases of Shirk (associating others with Allah in His Divinity or worship), sins, Bid`ah (innovation in religion), and deviations from the truth. It is a healing for the body from

many diseases.

It brings glad tidings to both humankind and Jinn, but Allah (may He be Praised) confined this to the believers, for it is they who follow its guidance and benefit from it. Otherwise, it would have been a healing for all, as Allah (Glorified and Exalted be He) says: ﴾Verily, this Qur'ân guides to that which is most just and right﴿ Thus, the Ever-Glorious Qur'an is a remedy for all the ailments of the heart: It is a remedy for the diseases of Shirk, acts of disobedience, and Bid'ah. It is also a remedy for the diseases of

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the body and society for those whose intentions are pure and whom Allah wills to cure. Allah (Glorified and Exalted be He) states: ﴾(This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.﴿ Thus, it is a Book with which Allah (Exalted be He) leads mankind out of the darkness of Shirk, sins and Bid`ah, and dissension and disunity into the light of truth, guidance, agreement upon good, and cooperation in righteousness and piety. This is the Straight Path of Allah, i.e. bearing witness to the Oneness of Allah, fulfilling the duties He laid down, avoiding sins, exhorting one another to fulfill His Right and to avoid sins and disobedience of Him. This is the Straight Path of Allah, the true light and guidance, the most righteous path. Allah (may He be Praised) states in Surah Al-Anbiya': ﴾And this is a blessed Reminder (the Qur'ân) which We have sent down: will you then (dare to) deny it?﴿ Allah (may He be Praised) also states in Surah Ya-Sin: ﴾This is only a Reminder and a plain Qur'ân.﴿ ﴾That he or it (Muhammad صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).﴿

Thus, Allah (Glorified and Exalted be He) made His Book a reminder, warner, healing, and a guide. Therefore, it is obligatory upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions) from among humankind or Jinn to follow its guidance,

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hold fast to it, and beware of contradicting it. Allah (Glorified and Exalted be He) states: ﴾(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴿ And: ﴾And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴿ And: ﴾Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?﴿ When `Aishah (May Allah be pleased with her) was asked: "O Mother of the believers, what was the character of the Prophet (peace be upon him), she replied: ﴾It was the Qur'an (i.e. the characters mentioned in the Qur'an).﴿ Allah (Exalted be He) stated: ﴾And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.﴿ This means that the Prophet (peace be upon him) used to reflect deeply on the Qur'an, recite it often, and apply it. Thus, his morals were the embodiment of the teachings of the Qur'an, whether in recitation; meditation; compliance with its orders; avoiding its prohibitions; arousing people's interest in the obedience of Allah (Exalted be He) and His Messenger (peace be upon him); inviting people to all that is good; advising others for the sake of Allah; and other forms of goodness.

Allah (Exalted be He) states: ﴾We relate unto you (Muhammad صلى الله عليه و سلم) the best of

stories) Thus, the Ever-Glorious Qur'an relates the best stories and gives the code of ethics by which the Prophet (peace be upon him) lived. My advice to all Muslims; men and women, mankind and Jinn, Arabs and non-Arabs,

and scholars and seekers of knowledge, treasure the Ever-Glorious Qur'an, recite it often, reflect upon its meanings, and understand it by night and day, particularly at times when the heart is ready to meditate and understand. Those who find it difficult to memorize the Qur'an should recite it from the Mus-haf (Qur'an, the Book) and whoever can memorize parts of it should recite of it as much as possible. Allah (Exalted be He) states: (So, recite you of the Qur'ân as much as may be easy for you.) One who knows only the alphabet should spell and read from the Mus-haf to learn more and anyone who does not have enough knowledge should learn from their his mother, father, son, or wife if they are more learned than him. A female who does not have enough knowledge, should learn at the hand of her father, brother, husband, sister, and so on.

In this way, people should cooperate and exhort one another to contemplate, understand, and act upon this Ever-Glorious Book. There should be mutual cooperation between spouses, parents, sons, brothers, uncles, and aunts, and all Muslims. Allah (Glorified and Exalted be He) states: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)) He (may He be Praised) also states: (By Al-'Asr (the time).) (Verily, man is in loss,) (Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).) It is also narrated by Muslim in his Sahih (authentic) Book of Hadith

on the authority of Jabir ibn `Abdullah (may Allah be pleased with them) that the Prophet (peace be upon him) said to people in his Khutbah (sermon) on the Day of `Arafah in the Farewell Hajj: (I am leaving among you that which if you adhere to, you will never go astray - the Book of Allah.) Thus, he (peace be upon him) enjoined them to observe the Book of Allah and assured them that they would not go astray if they held fast to it. In another wording, the Prophet (peace be upon him) stated: (...the Book of Allah and my Sunnah.) The Sunnah (whatever is reported from the Prophet) of the Messenger (peace be upon him) receives authority from the Book of Allah, because Allah (may He be Praised) states: (And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)) The Book of Allah commands obediance to Allah (Exalted be He) and His Messenger (peace be upon him). Allah (Exalted be He) states: (Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).") And: (And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.)) And: (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh)

The Messenger (peace be upon him) exhorted us to obey the Ever-Glorious Qur'an and this exhortation includes practicing the Sunnah, i.e. his sayings, deeds, and approvals as mentioned before.

It is related on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ﴾'There will be trials.' He was then asked, 'O Messenger of Allah! What is the way out?' He replied, 'The Book of Allah, in it are the tidings of what happened before you and the tidings of what shall happen after you and the laws to settle your disputes...'﴿

It is the way to escape all trials. It leads to the path of salvation, guides to the way of happiness, warns against the causes of destruction, calls to unifying the word of Muslims, and warns against disunity and disagreement. Allah (Exalted be He) states: ﴾Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least.﴿ Allah (Glorified and Exalted be He) states in this Ever-Glorious Book: ﴾And be not as those who divided and differed among themselves after the clear proofs had come to them.﴿

Allah (Glorified and Exalted be He) states: ﴾And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴿ Thus, it calls to unity on the truth and exhorts to the truth, as Allah (may He be Praised) says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ This great concise Surah contains all that is good. It left nothing of what is good except that it mentioned it and nothing of evil except that it warned against it.

Those excluded in this Ayah (Qur'anic verse) are the triumphant among Jinn and humankind, males and females, Arabs and non-Arabs, merchants, poor people, rulers and others. They are the ones who will be safe from loss. They have four characteristics: believing in Allah, acting righteously, exhorting one another to the truth, and exhorting one another to patience.

Only these will be saved from loss, whereas others will be losers in proportion to how much they lack of these four traits. These successful Muslims believe in Allah (Exalted be He), in His Messenger (peace be upon him), in what Allah revealed, and in the authentic narrations reported from the Messenger (peace be upon him). They also believe in what Allah (Exalted be He) and His Messenger (peace be upon him) stated regarding the Hereafter, Paradise, Hellfire, judgment, retribution, and so on.

They believe Allah is the only One Worthy of worship and that He is only One God Who has no partner or associate and that it is forbidden to worship any other. Allah (may He be Praised) says in His Ever-Glorious Book: ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ And: ﴾And your Lord has decreed that you worship none but Him.﴿ And: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ And: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ And: ﴾And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa

Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.》 And: 《Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.》 And: 《And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).》 And: 《O mankind! Worship your Lord (Allâh)》

This is the basis of the Din (religion) of Islam and the core of faith, i.e. to believe that Allah is the Creator and the Provider and that none but Him is the true God, alone worthy of all worship and that to Him belongs the Most Magnificent Names and Exalted Attributes.

There is nothing like or equal to Him. He has no partner in worship, dominion, or managing affairs, as Allah (Glorified be He) states: 《Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).》 And: 《Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One》《"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].》《"He begets not, nor was He begotten.》《"And there is none co-equal or comparable unto Him."》 And: 《There is nothing like Him; and He is the All-Hearer, the All-Seer.》 In Surah Al-Hajj, Allah (may He be Praised) also states: 《That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).》 And: 《And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.》 There are many Ayahs that carry this meaning.

In conclusion, it is obligatory on every Mukallaf, both Jinn and mankind, to worship Allah alone and have absolute belief that Allah is the Creator and the Provider beside Whom there is no creator (Exalted be He). There is no lord except Him and none but Him (may He be Praised) is worthy of all worship. He is the One Who deserving to be worshipped through supplication, fear,

hope, Salah (Prayer), Sawm (Fast), offering sacrifices, vows, etc. All this should be dedicated to Allah Alone Who has no partner. Allah (Exalted be He) states:《 So set you (O Muhammad صلى الله عليه وسلم) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism) with which He has created mankind.》 And: 《And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)》 This is the meaning of "La ilaha illa Allah (There is no god but Allah)." It means that there is no true God who deserves to be worshipped except Allah. Allah (Exalted be He) states: 《So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh)》 This means that none should be worshipped truly except Allah (Exalted be He). Whoever worships idols, the dead, trees, stones, angels, or prophets, has committed Shirk and has contradicted and broken the testimony that "there is no God but Allah" and contradicted Allah's Statement (Exalted be He): 《And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)》 And: 《And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).》 Those who commit Shirk worship graves, idols, trees, and stones. They seek the help of the dead and blessings from their graves, supplicate to them, circumambulate their graves

seeking benefit, reward or protection from them. They may seek their help or ask them to grant them children or sustenance, as done by the grave and idol worshippers or those who seek the help of stars, Jinn, angels, prophets, or other creatures. All this violates the Testimony of "La ilaha illa Allah" and contradicts the belief in the Oneness of Allah. Allah (Glorified and Exalted be He) states: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ He (Exalted be He) further says: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ And: ﴾And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴿ ﴾Nay! But worship Allâh (Alone and none else), and be among the grateful.﴿ And: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ And: ﴾And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed.﴿ It is obligatory to believe in the Oneness of Allah and be sincere to Him in one's Salah, Sawm, and other acts of worship. It is obligatory to avoid Shirk in slaughtering, taking vows, fearing, and hoping, and so on.

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It is obligatory to fear Allah (Exalted be He) and believe that He alone is one's Lord and Creator. There is no Lord or Creator beside Him. One must believe that to Allah belongs the Exalted Attributes and the Most Magnificent Names and that there is nothing like unto Him, nor does He have an equal. Allah (Glorified and Exalted be He) states: ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴿ And: ﴾Then do not set up rivals unto Allâh (in worship)﴿ i.e. peers and equals. Also: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer﴿ And: ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ ﴾"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴿ ﴾"He begets not, nor was He begotten.﴿ ﴾"And there is none co-equal or comparable unto Him."﴿ It is also obligatory to acknowledge that every Mukallaf should believe that Allah (may He be Praised) is the Creator and Master of all things and that it is Allah Who is Worthy of worship and that He is the One True God. One will not be a true believer unless one believes that to Allah (may He be Praised) belongs the Most Magnificent Names and the Highest Attributes; all His Names are Most Beautiful and all His Attributes Most Sublime, and that there is nothing like unto Him or is His equal. Allah (may He be Praised) states:

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﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One﴿ ﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴿ ﴾"He begets not, nor was He begotten.﴿ ﴾"And there is none co-equal or comparable unto Him."﴿ And: ﴾Do you know of any who is similar to Him?﴿ i.e. there is no one who is similar to Him; there is no partner or co-equal to Him. Allah (Exalted be He) states: ﴾Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).﴿ i.e. do not deem anything to be similar, nor a peer to be called upon beside Him. Allah (may He be Exalted and Glorified) states: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ Thus, Allah (Exalted be He) hears His Servants call, hears their supplications, and sees them. There is nothing like unto Him in His Essence, His Names, His Hearing and Sight or any of His Attributes. He is Perfect

in everything, whereas His Creatures have defects. Perfection in all aspects is confined to Allah (may He be Exalted and Glorified) exclusively.

You should reflect upon the Ever-Glorious Qur'an to understand this meaning. Contemplate the Qur'an from its beginning to its end; from Al-Fatihah (Opening Chapter of the Qur'an), the greatest and best Surah in the Qur'an, to the last Surahs, i.e. Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). Reflect and meditate on the Ever-Glorious Qur'an with a desire to work and attain benefit from it. Do not read it carelessly. Read it attentively and try to understand its meanings and ask scholars about what you cannot grasp, although

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most of it, praise be to Allah, is clear to both the common and learned people who understand the Arabic language. An example is the Ayah in which Allah (Glorified and Exalted be He) states: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴿ And: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى ا لله عليه وسلم) that you may receive mercy (from Allâh).﴿ And: ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴿ And: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ And: ﴾Observing As-Saum (the fasting) is prescribed for you﴿ And: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ And: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ And: ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury).﴿ All these are clear Ayahs in which Allah (Glorified and Exalted be He) clarifies the lawful and the unlawful for His Servants.

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Allah (Exalted be He) also prohibits Zhulm (injustice). He (Exalted be He) states: ﴾And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper.﴿ And: ﴾And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.﴿ So, Servant of Allah, you should not wrong others with regard to their person, honor, or property.

Beware of Zhulm, for it has bad consequences. The Prophet (peace be upon him) stated: ﴾The whole of the Muslim to his fellow Muslim is inviolable – his blood, his wealth and his blood.﴿ Do not attack or betray anyone, whether rich or poor, and avoid Zhulm in transactions and all matters. Do not be unjust to workers if you are a company owner; if you have workers at home give them their rights and fulfill their conditions, whether you are a company owner or just hiring workers at home. Fear Allah and do not betray them thinking that they are helpless. This applies to all your affairs; do not be a liar or a cheater in your transactions. The Prophet (peace be upon him) stated: ﴾Whoever

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cheats us is not one of us (is not my follower).﴿ Allah (Glorified and Exalted be He) states: ﴾Verily, Allâh commands that you should render back the trusts to those to whom they are due﴿ Describing

the Mu'mins (believers), Allah (Glorified be He) states: ﴾Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;﴿ And: ﴾O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).﴿ If you are an agent for someone in a farm or a company, you should not betray their trust; you should rather give them advice; fulfill your duty; and not take anything of their rights except with their permission. This applies to everything, whether authorization in commercial transactions, renting, selling fruits, etc. Allah (Exalted be He) states: ﴾Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;﴿

If you are indebted, you should fear Allah with regard to repayment of the debt. Do not lie and say that you cannot repay it. You should fear Allah and pay back the debts to the creditors,

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as you are required to fulfill rights and obligations, in compliance with the Words of Allah (Exalted be He): ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ ﴾And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).﴿ ﴾And those who pay the Zakât.﴿ whether the material Zakah (obligatory charity) or spiritual Zakah (purification of the heart and soul): ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ They abstain from Zina (sexual intercourse outside marriage), homosexuality and all immoralities and restrict themselves to their wives or those which right hands possess (bondmaids), - for then, they are free from blame. ﴾But whoever seeks beyond that, then those are the transgressors;﴿ ﴾Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;﴿ They fulfill their "Amanat" and covenants in the manner prescribed by Allah. Secrets are considered part of "Amanat" as well; you should not reveal a secret confided in you. If a person tells you to do so and so, but not to tell anyone, this is considered a secret between both of you, so you should not betray that trust. If a person states in their will that you are to take care of their children or farm, you must fulfill this duty and fear Allah, as Allah is Ever-Watchful.

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If you borrow anything, you must return it to its owner; do not betray them and fear Allah. You can return its price if you have bought it. Do not deny it if they forget; but rather remind them that you owe them the price of such and such a thing. Allah (Exalted be He) states: ﴾Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;﴿ ﴾And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴿

Salah (Prayer) is the greatest and most important obligation after Tawhid (belief in the Oneness of Allah/ monotheism). It is the cornerstone of Islam, the greatest Rukn (integral Pillar) and the most important Faridah (obligatory act) after the Two Shahadahs (Testimonies of Faith). You must fear Allah and be steadfast in performing Salah in congregation, in compliance with the Words of Allah (Exalted be He): ﴾Guard strictly (five obligatory) As-Salawât (the prayers)﴿ And: ﴾and perform As-Salât (Iqâmat-as-Salât), and give Zakât.﴿ And: ﴾and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴿ Also:

﴾And those who guard their Salât (prayers) well.﴿ ﴾Such shall dwell in the Gardens (i.e. Paradise), honoured.﴿ He (Glorified be He) informs us about the hypocrites, saying:

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﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness﴿ Do not be like them, too lazy to offer Salah, as if you are forced to do it, but rather be active and strong, and hasten to offer it, whether Fajr (Dawn) Prayer or the rest. Do not prefer sleep to Fajr Prayer or the rest; be patient and mindful of Allah always. The same applies to your wife and children; be firm with your wife, your children and your servants on this issue, and yourself before them. Set a good example for them to follow; whenever you hear the Adhan (call to Prayer), hasten to offer Salah, whether at Fajr, Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) or `Isha' (Night) Prayers, as ordained by Allah (Glorified be He) and His Messenger (peace be upon him). Allah (Glorified be He) states: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ The middle Salah is the `Asr Prayer, which Allah mentioned in particular for its great rank. He (Glorified be He) also states: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ Performing Salah means offering it as prescribed by Allah. Paying Zakah means giving it to its beneficiaries as prescribed by Allah.

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You must pay the Zakah due on your property as enjoined by Allah. Do not be miserly and fight yourself until you give Zakah to those who deserve it, whether of your money, sheep, camels, cows or commercial commodities such as clothes, utensils, cars, or other items that can be sold. Whenever a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, you must pay 2.5% of your property upon which Zakah is payable, which corresponds to 25 of every 1000, or 2500 of every 100000. If you have grazing livestock for a Hawl, you must give one of them out of each forty to one hundred and twenty; which is a sheep that is Jadha'ah (has reached six months of age) or a goat that is Thaniyyah (has reached one year of age). If they range between one hundred and twenty one up to two hundred, you must give two of them. If they are two hundred and one or more, you must give three. Then, the number is fixed at a constant value of one sheep for every hundred sheep. For example, you must give four sheep for every four hundred; and five sheep for every five hundred, and so on.

With regard to Zakah on camels, it was explained in detail by the Prophet (peace be upon him). If you have five camels that have grazed for a Hawl or most of it, you must give one sheep; two sheep if they are ten; three sheep if they are fifteen; and four sheep if they are twenty up to twenty-five.

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If they reach twenty-five camels, you must give a Bint Makhad (a one-year-old she-camel). If not found, you can give an Ibn Labun (a two-year-old male-camel). This applies until thirty-five camels. If they reach thirty-six up to forty-five camels, you must give a Bint Labun (a two-year-old she-camel). If they reach forty-six up to sixty camels, you must give a Haqqah (a three-year-old she-camel). If they reach sixty-one up to seventy-five camels, you must give a Jadh`ah (a four-year-old she-camel). If they reach seventy-six up to ninety camels, you must give two Bint Labuns. If they reach ninety-one up to a hundred and twenty camels, you must give two Haqqahs. If they reach more than a hundred and twenty, then for every forty camels a Bint Labun is due and for every fifty camels a Haqqah is due.

The same applies to cows if they have grazed for a Hawl or most of it. You must give a Tabi` or Tabi`ah (a one year-old cow) for every thirty cows; you must give a Musinnah (a two year-old cow) for every forty cows; two Tabi`ahs for every sixty cows; you must give a Tabi` and a Musinnah for every seventy cows; you must give two Musinnahs for every eighty cows; you must give three Tabi`s or Tabi`ahs for every ninety cows; you must give two Tabi`s or Tabi`ahs and a Musinnah for every hundred cows; and you must give three Musinnahs or four Tabi`ahs for every hundred and twenty cows. Then, the number is fixed; for every thirty cows a Tabi` or Tabi`ah is due; and for every forty cows a Musinnah is due.

With regard to grains and fruits that can be measured and saved, you must give 5% of them if they are irrigated by waterwheels or machines.

If they are watered naturally by rain or rivers, you should give 10% of them if they reach five Wasqs (1 Wasq = 60 Sa`s =130,320 kg), according to the statement of the Prophet (peace be upon him): ﴾For that which is watered by rain or springs (i.e. natural means), one-tenth (10%) is due (as Zakah), and for that which is irrigated by water-carrying camels (i.e. artificial means), half of one-tenth (5%) is due.﴿ (Related by Al-Bukhari in his Sahih) The Prophet (peace be upon him) also stated: ﴾No Zakah is due on less than five Wasqs of dates or grains.﴿ (Agreed upon by Imams Al-Bukhari and Muslim.)

With regard to Sawm of Ramadan, it is the fourth Rukn of Islam. You must fear Allah and observe Sawm in Ramadan as prescribed by Allah and abstain from idle talk, Ghibah (backbiting), Namimah (tale-bearing) and other sins. You should not spoil your Sawm with sins; you should refrain from all sins, heeding the warning of the Prophet (peace be upon him): ﴾Whoever does not give up false statements and acting upon it, Allah is not in need of their abstinence from food and drink.﴿ (Related by Al-Bukhari in his Sahih [Authentic Hadith Book])

You must also earn your living through lawful means and beware of ill-gotten money. When you observe Sawm, all your limbs should abstain from what Allah prohibited. This is the perfect Sawm; abstinence from eating, drinking and all the Prohibitions of Allah. During Hajj, you should not behave in an obscene manner or commit sins either. When you perform Hajj, you must avoid all sins under all circumstances. The Prophet (peace be upon him) said: ﴾ Whoever performs Hajj for the sake of Allah and does not commit any obscenity or any evil will go back (sinless) as on the day his mother bore him. ﴿ (Agreed upon by Imams Al-Bukhari and Muslim.) Also, the saying of the Prophet (peace be upon him): ﴾From one `Umrah (lesser pilgrimage) to the next is an expiation for whatever (sins) committed in between; and the reward of Hajj Mabrur (Hajj accepted by Allah when performed sincerely and free of sin) is nothing except Jannah (Paradise).﴿ (Agreed upon by Imams Al-Bukhari and Muslim.)

An accepted Hajj is one that is free of obscenity or Fisq (flagrant violation of Islamic law). In all your transactions, you must avoid deception, betrayal and lying. ﴾The Prophet (peace be upon him) passed by a pile of foodstuff.

He put his hand into it and his fingers got moistened. He (peace be upon him) said, 'What is this, O owner of the foodstuff?' He replied, 'It got rained on, O Messenger of Allah.' He (peace be upon him)

said, 'Why do you not place this (the drenched part of the heap) on top of the food so that people can see it? Anyone who cheats is not one of my followers.') (Related by Muslim in his Sahih)

This means that the Book of Allah includes guidance and light; it is a call to every form of goodness, and warning against every evil. The same applies to the Sunnah of the Messenger of Allah (peace be upon him); it includes a call to every form of goodness and warning against every evil.

I advise myself and all Muslims to have Taqwa (fear/wary of offending Allah) at all times. Taqwa entails obeying the Commands of Allah and abstaining from His Prohibitions, while being sincere to Him and abiding by His Limits. Taqwa also entails attending to the Ever-Glorious Qur'an, reflecting on its meanings, reciting and memorizing it and acting upon its teachings. Allah (Glorified be He) states: ((This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.) The Ever-Glorious Qur'an was not sent down to be kept in a drawer or just memorized, but it was sent to be recited,

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reflected and acted upon. Allah (Exalted be He) states: ((This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism)) And: (And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).) The Prophet (peace be upon him) said to people on the Day of `Arafah in the Farewell Hajj: (I am leaving among you that which if you adhere to, you will never go astray - the Book of Allah.) And: (I am leaving among you two weighty things: the first of them is the Book of Allah in which there is guidance and light, so hold fast to the Book of Allah and adhere to it. He then said: And the members of my household, I remind you of Allah with regard to the members of my household.) He (peace be upon him) meant his wives and relatives from Banu Hashim, The Prophet (peace be upon him) advised people to be mindful of Allah in respect of his family, to treat them kindly, to be good to them, to abstain from harming them, to exhort them to truth and to give them their due rights, as long as they abide by Islam and follow Shari`ah (Islamic law). It was also authentically reported (on the authority of `Abdullah ibn Abu Awfa (may Allah be pleased with him)

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that he was asked about the commandment of Messenger of Allah (peace be upon him) to people and he said, 'He enjoined adherence to the Book of Allah.') This means that Allah and His Messenger (peace be upon him) commanded us to give great care to the Ever-Glorious Qur'an. Allah (Glorified and Exalted be He) orders us stating: (And this is a blessed Book (the Qur'ân) which We have sent down, so follow it) Allah (Glorified be He) orders Muslims to abide by the Qur'an and hold fast to it. He (Glorified and Exalted be He) states: (Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh.) This denotes that the Qur'an is the best speech and relates the best stories, as Allah states in Surah Yusuf:(We relate unto you (Muhammad صلى الله عليه و سلم) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân).)

It includes the best narratives. In it, Allah tells us about previous people, such as Prophets Adam, Nuh

(Noah), Hud (Eber), Salih and other prophets (peace be upon them all). He relates to us the events of previous nations, the punishment that befell the evil among them and the victory, support and good end granted to the righteous. In addition, the Qur'an speaks about dwellers of Jannah, denizens of Hellfire,

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different types of punishment and reports about the Day of Resurrection, calling people to account and rewarding them, in addition to many other important facts.

Based on this, I advise you dear Muslims, male and female, to pay great attention to the Book of Allah, recite it often, contemplate its meanings and act according to its rulings. Likewise, you must give due attention to the Sunnah, as it is part of this enjoined duty. Allah (Glorified be He) sent down the Qur'an and Sunnah to the Prophet, as He (Glorified and Exalted be He) states: ﴾By the star when it goes down (or vanishes).﴿ ﴾Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.﴿ ﴾Nor does he speak of (his own) desire.﴿ ﴾It is only a Revelation revealed.﴿ Allah (Glorified be He) also states: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ The Prophet (peace be upon him) stated: ﴾I have been granted the Qur'an and the like of it with it (i.e. the Sunnah).﴿

Therefore, advising Muslims to attend to the Qur'an includes the Sunnah as well. Hence, it is the duty of all Muslims to follow the Qur'an and Sunnah and seek their judgment in all affairs.

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The Sunnah is represented in the Prophet's authentic Hadith and giving them the due attention is achieved by learning from them, memorizing as much as possible from them and understanding their meanings. Allah (Exalted be He) orders Muslims stating: ﴾And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.)﴿ And:﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware﴿ ﴾lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴿ And: ﴾These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.﴿ ﴾And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.﴿ May Allah save us!

So, I advise myself and every Muslim who reads my words to have Taqwa, treasure the Qur'an and exhort one another to do so, by words and deeds. Whoever is negligent will be in loss. Allah (Exalted be He) states: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿

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Such will be happy and victorious. They are those who believe in Allah and in His Messenger, who worship Him alone, fulfill their obligations, abstain from prohibitions, exchange advice, command good and forbid evil. They do all this while being patient until they return to their Lord. These triumphant servants are mentioned in Allah's Statement (Exalted be He): ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿ Indeed, Allah (Exalted be He) has promised them His Mercy: ﴾Allâh will have His Mercy on them.﴿ They are rewarded in this world with success and guidance and in the Hereafter with Jannah and safety from Hellfire. Allah (Exalted be He) states: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ And: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ Righteousness and piety refer to fulfilling the obligations and abandoning the prohibitions. Allah (Exalted be He) then states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ The Prophet (peace be upon him) stated:

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in a Hadith Sahih: ﴾'Religion is Nasihah (sincerity and good-will).' They said, 'To whom, O Messenger of Allah?' He replied, 'To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people.'﴿ (Related by Muslim in his Sahih) The Prophet (peace be upon him) stated: ﴾A believer to another believer is like a wall of bricks supporting each other.﴿ And he (peace be upon him) interlaced his fingers. Furthermore, he (peace be upon him) stated: ﴾The similitude of believers in regard to their mutual love, mercy, and empathy is that of a body; when any of its parts suffers, the whole body calls upon one another (sharing) with (it) sleeplessness and fever﴿ This is how the Sahabah (Companions of the Prophet) and those who followed them used to cooperate in virtuousness and piety, exhort one another to truth and patience, call others to goodness and warn them against evil. Learn from them and be patient at all times towards your parents, children, neighbors, companions and all Muslims wherever you may be. Dear Muslims! exhort one another to the Truth, cooperate in virtuousness and piety, call others to goodness, warn them against evil and take great care of the Qur'an through recitation, reflection, and application of it laws.

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We ask Allah by His Blessed Names and Exalted Attributes to guide us all to the understanding of His Religion and holding fast to it! We seek refuge with Allah from the evils within ourselves and from our misdeeds! May Allah guide us to treasure His Book and the Sunnah, to be guided by them, to act upon them, and to derive our morals from the Qur'an, as the Messenger (peace be upon him) did.

We seek refuge with Allah from misleading trials and Satan's whisperings and ask Him to grant His Religion victory and raise its status. May Allah let us be among those who support His Religion and call to it with sure knowledge, for He is All-Hearing and Ever Near. Peace and blessings be upon Prophet Muhammad, his family, Companions and those who follow him until the Day of Resurrection. There is neither might nor power except with Allah!

Exhortation to study and apply the Book of Allah

All praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who follow his guidance.

All praise be to Allah for facilitating this meeting with my dear students who learn the Qur'an, memorize it, invite others to it and apply its rulings. Indeed, the Qur'an is the Word of Allah, which was revealed, not created; it came from Him and to Him it shall return. Allah sent the Qur'an down to His Servant, Messenger and final Prophet, Muhammad ibn `Abdullah (peace be upon him). It contains evidence for all mankind. Allah (Exalted be He) says: ((This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.) And: (Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم), who work deeds of righteousness, that they shall have a great reward (Paradise).) And: (Say: "It is for those who believe, a guide and a healing.")

And: (And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists),) (Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down) (Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,) (In the plain Arabic language.) And: ((This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.) Allah (Glorified and Exalted be He) also says: (And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).)

Thus, it is the duty of every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to act upon the Qur'an, follow its guidance and rulings and beware of deviating from it. Similarly, Muslims are required to hold fast to the Sunnah (whatever is reported from the Prophet). Allah (Exalted be He) says: (Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).")

And: (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).)

Allah (Glorified be He) informs us that He sent Prophet Muhammad (peace be upon him) to the Jinn and mankind, Arabs and non-Arabs. Allah (Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴿

Guidance comes from following the Prophet (peace be upon him) and holding fast to what is revealed in the Qur'an. Allah (Glorified be He) says:﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴿ And: ﴾And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).﴿ The Prophet (peace be upon him) stated: ﴾I have been sent to all mankind.﴿

Hence, it is the duty of every Mukallaf to hold fast to the Qur'an and Sunnah. In another Hadith, the Prophet (peace be upon him) stated: ﴾I am leaving among you two great things; the first of them: the Book of Allah in which there is the guidance and light, so hold fast to the Book of Allah

and adhere to it...﴿

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It is for the purpose of `Ibadah (worship) of Him Alone that Allah brought into existence all the creation, as He (Glorified be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ He (Exalted be He) commands them to worship Him: ﴾O mankind! Worship your Lord (Allâh)﴿ Moreover, He (Glorified and Exalted be He) sent messengers to the people for the same purpose. Allah (Glorified and Exalted be He) says: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿

Worshipping Allah entails obeying Him, observing Tawhid (belief in the Oneness of Allah/ monotheism) and Taqwa (fear/wary of offending Allah) and being righteous and guided. Allah (Exalted be He) states: ﴾whereas there has surely come to them the Guidance from their Lord!﴿ It is obligatory to learn this `Ibadah and be well-informed of it, for it constitutes the religion of Islam. Since humans - men and women - are created to worship Allah, they should learn how to worship Allah with sure knowledge. This `Ibadah is essence of the religion of Islam. It is Al-Haqq (the Truth) and the true guidance, which entails observing Taqwa and Tawhid, obeying Allah and following His Shari`ah (Law).

This is the `Ibadah (worship) humans are created to offer. Furthermore, Allah called it `Ibadah because the Servant

offers it in this world with submission and humility. Indeed, the entire religion of Islam is `Ibadah and

Taqwa; Salah (Prayer), Zakah (obligatory charity), Sawm (Fast), Hajj, Jihad (striving in the Cause of Allah) and everything ordained by Allah is `Ibadah as long as it is performed to Allah and in obedience to Him. This great religion, Islam, is the 'Ibadah that we are created for, which is showing Taqwa and righteousness, and adhering to guidance. Thus, it is incumbent on Jinn and humans, males and females, to fear Allah and worship Him, by obeying His Orders, abstaining from His Prohibitions, being sincere to Him and associating none with Him in worship. It is obligatory on every Mukallaf to worship Allah Alone, and this is the meaning of the Testimony of Faith "La ilaha illa Allah" (there is no god worthy of worship except Allah). Allah (Exalted be He) states in Surah Al-Hajj: ﴿That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh - He is the Most High, the Most Great.﴾ He (Glorified and Exalted be He) also states: ﴿And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful﴾ And:﴿ So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin﴾

This is the true meaning of "La ilaha illa Allah". Ilah (god) is the One deified in the hearts and glorified through different forms of `Ibadah. Allah Alone is worthy of `Ibadah; and it is unlawful to any other than Him. Based on that, it is obligatory on all Mukallafs among Jinn and humans,

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males and females, Arabs and non-Arabs, to worship Allah, fear Him, obey His Orders, avoid His Prohibitions and stay within the Boundaries of His Law, while showing sincerity, honesty, hope and fear. All creatures are created to fulfill this `Ibadah, to fear and obey Allah. They are created to embrace the religion of Islam, which is worshipping Allah Alone, as they are commanded. Allah (Exalted be He) says: ﴿Truly, the religion with Allâh is Islâm.﴾ And: ﴿And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ And: ﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾

Islam is the religion that Allah has chosen for us and He shall not accept any other religion from us. Islam is `Ibadah, Tawhid, obedience and abidance by the Shari`ah of Allah in words, deeds and beliefs. Allah (Exalted be He) says: ﴿Truly, the religion with Allâh is Islâm.﴾ There is no way to attain this knowledge and learn this `Ibadah except through seeking Allah's Help in the first place, then through education, understanding and studying. Thus, it is obligatory to learn, understand and attend to the Qur'an and Sunnah

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to be able to know the acts of worship required from us. Then, we can fulfill `Ibadah with sincerity, love and glorification of Allah. We must worship Allah Alone, obey Him, follow His Orders and avoid His Prohibitions at all times and wherever we may be until we die. Allah (Exalted be He) addressed the Prophet (peace be upon him) saying: ﴿And worship your Lord until there comes unto you the certainty (i.e. death).﴾ He (Exalted be He) also says: ﴿O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].﴾ ﴿And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴾ This is the exact `Ibadah for which you are created. As a Muslim, you must have Taqwa, hold fast to the Rope of Allah and follow His Religion.

This can be achieved by attending to the Qur'an and Sunnah, studying and understanding their rulings. It is reported that the Prophet (peace be upon him) said: ﴿If Allah wants to do good to a person, He makes them comprehend the religion.﴾ (Agreed upon by Al-Bukhari and Muslim) I would like to commend the efforts of those in charge of Al-Jil Schools for giving the Qur'an its due attention.

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I thank them for honoring the Qur'an and teaching it to children, for this leads them to sincerely walking on the path to happiness. I ask Allah to help them do all that pleases Him and grants them happiness and comprehension of religion

I ask all students, teachers and employees to pay great attention to the Qur'an, whether by reciting, reflecting upon, understanding, applying or memorizing it. In the Qur'an, there is guidance and light, as Allah (Glorified be He) states: ﴿Verily, this Qur'ân guides to that which is most just and right﴾ Allah (Glorified be He) also states: ﴿Say: "It is for those who believe, a guide and a healing."﴾ Allah (Glorified be He) also states: ﴿And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴾

In the Glorious Qur'an, there is guidance and light. Allah grants a full good deed for reciting one letter. So anyone who learns a letter will be rewarded ten-fold, as one good deed is recorded as ten times its like.

Moreover, I advise everyone to attend to, study, recite, reflect on, understand and apply the Qur'an and memorize as much as possible. Indeed, the Qur'an is the greatest and most truthful book which Allah has sent down

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as a mercy and healing for mankind. Allah has also sent the Prophet (peace be upon him) as a mercy to the Jinn and humans and a guidance to mankind. Allah (Exalted be He) states: ﴿O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴾ And: ﴿And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴾ And: ﴿And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).﴾

Therefore, it is our duty to study and understand the Qur'an to be able to fulfill the `Ibadah for which Allah created us. The same applies to the Sunnah. We should study, understand and memorize the Sunnah. There is no problem in asking about anything that we do not understand related to the Qur'an or Sunnah.

Allah (Exalted be He) states: ﴿So ask the people of the Reminder, if you do not know.﴾ Studying the Qur'an is one of the greatest blessings of Allah and how great is the reward of any Muslim who gives much attention to it through recitation, meditation and application. I advise you to adhere to this while being sincere to Allah

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and seeking to understand the meanings of the Qur'an and Sunnah. Fulfill the duties enjoined by Allah, avoid His Prohibitions, hasten to perform all that is good and beware of all types of evil. Pay

much attention to reciting, studying and understanding the Qur'an and read useful books of Tafsir (explanation/exegesis of the meanings of the Qur'an), such as those compiled by Ibn Jarir, Ibn Kathir, Al-Baghawy, and others. With their help, you can know the truth and understand anything you find difficult. Students must ask teachers about anything unclear to them, with earnestness of purpose and keenness for knowledge, in order to attain good comprehension of the Qur'an. On the other hand, teachers have to be helpful and direct students to goodness, and how to translate knowledge into action, for them to be among the virtuous youth who learn, teach others and hasten to do good. The most important act of worship after the two Testimonies of Faith is offering the Five Obligatory Daily Prayers in congregation in the Masjid (mosque).

Therefore, scholars and knowledge seekers should be the first to offer them in the Masjid to set the best example for others to follow in attending to the Qur'an and Sunnah.

Scholars are the heirs of prophets and messengers (peace be upon them all) who invite to Allah by words, deeds and actions. Similarly, students of knowledge should learn, teach others and set the best example for others, showing the fruits of knowledge and understanding Islam and the Qur'an.

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We ask Allay by His Most Magnificent Names and Sublime Attributes to guide us all to what pleases Him and to grant us understanding of His Religion. May Allah guide us to attend to the Qur'an and Sunnah, abide by them, call others to them and present them to one another through sayings, deeds, beliefs and conviction. We seek refuge with Allah from misleading trials and whisperings of Satan. We ask Allah to grant this religion victory and raise its word, to set right the affairs of Muslims everywhere and to grant them understanding of Islam, to guide Muslim rulers and leaders to what pleases Him, to set their affairs right and to help them hold fast to His Religion and to apply Shari`ah. May Allah guide our rulers in the Kingdom of Saudi Arabia to every good, support them, grant them good entourage and let them be among those guided and guiding. We seek refuge with Allah from misleading trials and whisperings of Satan and ask Him to make us among His righteous Servants and His victorious Supporters, for He is Ever Near and Responsive! Peace and blessings be upon our Prophet Muhammad, his family, his Companions and those who follow him until the Day of Judgment.

50- Sanctity of the Noble Qur'an

All praise be to Allah, the Lord of Creation, and peace and blessings be upon the Master of the first and last generations, our Prophet Muhammad, his family and all his Companions.

Verily, the Qur'an is the Speech of Allah, the Most Exalted, sent upon His Servant and Messenger Muhammad (peace be upon him) to be the guidance and light for all creatures until the Day of Resurrection. Allah honored the first generations of this Ummah (nation based on one creed) by keeping the Qur'an in their hearts and enabling them to act according to it in all life affairs and use it as the judge in every case whether serious or trivial. Allah, the Most Glorified, always sends His Blessings upon His Servants who give the Qur'an its due right by glorifying and honoring it - essence and meaning. Yet there are many groups and great numbers of people who attribute themselves to Islam, yet are deprived of the bounty of giving the Qur'an and the teachings of the Messenger (peace be upon him) their due right. I am afraid they are among the people implied by Allah's Statement (Exalted be He): ﴾And the Messenger (Muhammad صلى الله عليه وسلم) will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and teachings).﴿ Most of them have abandoned the Qur'an; its recitation, interpretation and acting according to it. There is neither might nor power except with Allah!

Most of them are in darkness regarding their duty to glorify and honor the Words of the Lord of all existence. Islamic countries have been overwhelmed by publications, newspapers and magazines

which print Ayahs (Qur'anic verses) on their covers or within their pages. When some Muslims finish reading these newspapers, they discard them (in the garbage). Thus, they are collected with garbage and stepped upon. Moreover, some people use them for other purposes that expose such newspapers to impurities and dirt. Allah (Glorified and Exalted be He) states in His Noble Book: ﴿That (this) is indeed an honourable recitation (the Noble Qur'ân).﴾ ﴿In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).﴾ ﴿Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴾ ﴿A Revelation (this Qur'ân) from the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ This Ayah is a proof that it is not permissible to touch the Qur'an unless a Muslim is Tahir (ritually pure). This is the majority opinion of the scholars and is supported by the Hadith of `Amr ibn Hazm according to which the Messenger of Allah (peace be upon him) wrote to him, saying: ﴿None should touch the Qur'an except one who is Tahir﴾

It was narrated from Ibn `Amr that the Prophet (peace be upon him) stated: ﴿Do not touch the Qur'an except when you are Tahir﴾ Also, it was narrated from Salman (may Allah be pleased with him)

that the Prophet (peace be upon him) stated: "None is to touch the Qur'an unless they are Tahir," so he recited the Qur'an without touching the Mus-haf (Qur'an, the Book) as he was not purified with Wudu' (ablution). It was narrated from Sa`d that he ordered his son to perform Wudu' to touch the Mus-haf. This was concerning touching the Noble Qur'an, so what about those who put papers with written Ayhas on their tables to eat on, then they throw them in the garbage along with impurities and dirt. Verily this is desecration of the Noble Book of Allah and His Truth-Clarifying Words.

It is the duty of all male and female Muslims to be careful with newspapers, books, etc. that contain Ayahs, Hadiths or any phrases that mention the Name of Allah or His Attributes. They must keep them in clean places and if they no longer need them, they should bury them in a pure earth or burn them. It is not permissible to disregard this matter, as many people are not aware of it and may commit such a prohibited act out of ignorance of its ruling. I thought to write these words to make it clear for Muslims and remind them of what they must do regarding the Book of Allah, His Names, His Attributes and the Hadiths of His Messenger (peace be upon him). Moreover, to warn them against committing acts that incur the Anger of Allah and do not befit the supreme status of the Words of the Lord of Creation. We ask Allah, the Glorified, to guide us and all Muslims to whatever pleases Him, to protect us all from the evils of ourselves

and the evils of our deeds and to grant us the blessing of honoring His Book and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him), acting according to them and protecting them from every and any deed or saying that may abuse them. Verily, He is the Patron, the One Capable to do this. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

General Chairman of

the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

51- Tafsir of Surah Al-Fatihah and the ruling on reciting it in Salah

All praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who follow his guidance.

Allah (may He be Glorified and Exalted) prescribed that His Servants must recite in each Rak`ah (unit of Prayer) Surah Al-Fatihah (Opening Chapter of the Qur'an), which is Umm-ul-Qur'an (the Mother of the Qur'an) and the greatest Surah in the Book of Allah (may He be Glorified and Exalted). It is authentically reported that the Prophet (peace be upon him) said:

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"It is the greatest Surah in the Book of Allah and Al-Sab`-ul-Mathany (Seven Oft-recited Verses)." This great Surah of Al-Fatihah includes praising and glorifying Allah (may He be Glorified and Exalted). It declares that Allah (may He be Glorified) Alone is worthy of being worshipped and sought for help. It instructs and guides people to ask Allah (may He be Glorified and Exalted) to guide them to Al-Sirat-ul-Mustaqim (the Straight Path). This great Surah is one of Allah's great blessings to His Servants which He ordered them to recite in every Rak`ah in Salah (Prayer), whether Faridah (obligatory) or Nafilah (supererogatory); it is one of the Rukns (integral pillars) of Salah. The Prophet (peace be upon him) stated: ﴾There is no Salah for one who does not recite Fatihat-ul-Kitab (the Opening of the Book, i.e. Al-Fatihah).﴿ He (peace be upon him) said to his Sahabah (Companions of the Prophet): ﴾'Perhaps you recite behind your Imam (the one who leads congregational Prayer)?' They said, 'Yes.' He (peace be upon him) said, 'Do not do that except for Fatihat-ul-Kitab; for there is no Salah for the one who does not recite it (in it).'﴿ It is obligatory upon anyone who performs Salah to recite Al-Fatihah in every Rak`ah both in the Faridah and Nafilah Salah. As for the Ma'mums (people being led by an Imam in Prayer), they should recite Al-Fatihah in every Salah they perform behind the Imam; if they happen to forget, or do not know that it is obligatory or join the Salah while the Imam is in the Ruku' (bowing) position, the obligation is removed from them and the Imam takes this responsibility for them. Any latecomer who joins the Rak`ah while the Imam is in Ruku`, the Imam's recitation will suffice for them, and this Rak`ah (which they joined in Ruku`) counts as complete and they are not required to recite Al-Fatihah in this case, as they missed the position in which it should be recited.

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It is authentically reported on the authority of Abu Bakrah (may Allah be pleased with him) that he came to the Masjid (mosque) while the Imam was in Ruku', so he bowed before joining the row. He then joined the ranks. After finishing the Salah, he informed the Prophet (peace be upon him) who said to him: ﴾May Allah increase your love for the good. But do not repeat it again (bowing in that way.)﴿ The Prophet (peace be upon him) did not order him to make up for the Rak`ah, which indicates that whoever catches the Ruku` is credited for the entire Rak`ah. Similarly, if the Ma'mum does not know the ruling of Al-Fatihah or forgets to recite it, the Rak`ah is counted for them as the recitation of the Imam suffices them. However, whoever knows its ruling and remembers it should

recite it when offering Salah behind the Imam, for it is obligatory on them to recite it with the Imam. The same applies to the Munfarid (person offering Salah individually) and the Imam, they must recite it. It is a Rukn for both the Munfarid and the Imam.It is authentically reported that the Messenger of Allah (peace be upon him) stated: ﴿Allah (the Most Exalted) says: I have divided Salah between Me and My Servant into two halves, and My Servant shall have what he has asked for. When a Servant says, 'Al-hamdu lillahi rabbi l-alamin (All the praises and thanks be to Allah, the Lord of the 'Alamin [mankind, jinn and all that exists])', Allah (the Most Exalted) says, 'My Servant has thanked Me.' When a Servant says, 'Ar-Rahman ir-Rahim (The Most Gracious, the Most Merciful)', Allah (the Most Exalted) says, 'My Servant has praised Me.' When a Servant says, 'Maliki yawm id-din (The Only Owner [and the Only Ruling Judge] of the Day of Recompense [i.e. the Day of Resurrection])', Allah says, 'My Servant has glorified Me.' When a Servant says, 'Iyaka na`budu wa iyaka nasta`in (You (Alone) we worship, and You [Alone] we ask for help [for each and everything])', Allah says, 'This is between Me and My Servant, and My Servant shall have what he is asking for.'﴾

Saying, 'You (Alone) we worship' is Allah's Right, for Allah has the Exclusive Right to be worshipped, while saying, 'And You (Alone) we ask for help (for each and everything)' is the Servant's right to seek Allah's Help in all things. Allah (may He be Glorified and Exalted) states: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ It is Allah's Right to be worshipped. In a Hadith Sahih (authentic Hadith), the Messenger (peace be upon him) stated: ﴿The Right of Allah over His Servants is that they should worship Him and not associate anything with Him.﴾ It is Allah's Right over His Servants that they worship Him by obeying His Commands, avoiding His Prohibition and being careful not to associate any other with Him. We have in previous lectures explained that the essence of `Ibadah (worship) is to testify that there is no true god except Allah and that Muhammad is the Messenger of Allah. This is the basis of `Ibadah; observing Tawhid (belief in the Oneness of Allah/ monotheism) and belief in the Messenger of Allah (peace be upon him). The greatest and most important `Ibadah is to testify that there is no true god except Allah and that Muhammad is the Messenger of Allah. Every Mukallaf (person meeting the conditions to be held legally accountable for their actions) should worship Allah with certitude and sincere belief that there is no true god except Allah, which means there is no one truly worthy of worship except Allah (may He be Exalted) Who states: ﴿That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴾ Every Mukallaf should testify with knowledge, certainty and truthfulness that Muhammad ibn

`Abdullah ibn `Abdul-Muttalib is the true Messenger of Allah to both the Jinn and mankind and that he is the Last of the Prophets. Allah (may He be Glorified and Exalted) states: ﴿Say (O Muhammad peace be upon him): "O mankind! Verily, I am sent to you all as the Messenger of Allâh."﴾ And: ﴿Muhammad (peace be upon him) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾ So everyone and every Mukallaf of the Jinn and mankind must worship Allah Alone, for this is Allah's Right over His Servants. ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ It is obligatory upon all Jinn and mankind - male and female, Arab and non-Arab, rich and poor, rulers and public - to worship Allah by carrying out what He commands and avoiding what He prohibits. They must worship Him Alone. Allah (may He be Exalted) states: ﴿And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is

none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.) And: (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him).) And: (And your Lord has decreed) meaning your Lord has commanded and enjoined:

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(that you worship none but Him (i.e. His Monotheism)) In this Surah, Allah (may He be Glorified and Exalted) states: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) Allah teaches us to say: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) This is His Right (may He be Glorified and Exalted). (You (Alone) we worship) means that we worship You Alone with our Du`a' (supplication), fear, hope, Sawm (Fast), Salah, sacrifice, vows, and all other acts of `Ibadah which should be offered to Allah Alone. Allah (may He be Glorified and Exalted) states: (That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).) Those who call upon idols or the dead Awliya' (pious people) by Du`a', hope, sacrificial animals, vows, or seeking help, associate others with Allah in worship and violate the purport of "La ilaha illa Allah" (there is no god but Allah) and His Statement (may He be Exalted): (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) `Ibadah is the Exclusive Right of Allah; no one else has a share in it. It is obligatory on every Mukallaf to worship Allah Alone. It is obligatory also upon those who have knowledge to teach and guide people to Tawhid and dedicating `Ibadah to Allah (may He be Glorified and Exalted) Who states: (O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones.) All Mukallafs must worship Allah Alone and

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dedicate to Him Alone all their devotional acts of Du`a', sacrificial animals, vows, Salah, Sawm and other acts of worship. Thus, we come to know that what the ignorant do at the graves of so-called pious people to whom they offer Du`a', or vows, or seek help from is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) and is an act of Jahiliyyah (pre-Islamic time of ignorance) which must be avoided. Likewise, constructing Masjids or any other structures over graves is a means of Shirk and is one of the acts of the Jews and Christians, so Muslims should beware of this. The Prophet (peace be upon him) stated: (May Allah curse the Jews and Christians, for they have taken the graves of their Prophets as places of worship.)

Pay attention to this matter Servants of Allah, for `Ibadah must be exclusively devoted to Allah. (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) It is Allah's Right to be worshipped Alone and to seek Help from Him Alone. It is not permissible to invoke with Allah (may He be Glorified) idols, or prophets including Muhammad (peace be upon him) or Al-Badawy or Al-Husayn or `Aly etc. `Ibadah is the Exclusive Right of Allah Alone. Allah (may He be Exalted) states: (But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.) Addressing His Prophet Muhammad (peace be upon him), Allah (may He be Glorified) states: (And indeed it has been revealed to you (O Muhammad peace be upon him), as it was to those (Allâh's Messengers) before you:)

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﴾If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.﴿ The leader of all mankind, (Muhammad [peace be upon him]), who was infallible and protected by Allah, would have lost the fruits of his deeds had he associated others with Allah; what about others! Allah (may He be Exalted) states: ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ Shirk is the gravest and most dangerous sin, so everyone should beware of it and the paths leading to it. Allah (may He be Glorified) states: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.﴿ Whoever dies while embracing Tawhid and Islam will be admitted to Jannah (Paradise), but if they have committed sins and misdeeds, they are at the risk of being forgiven or not and so they may be punished due to their sins. Therefore, Allah (may He be Glorified) says: ﴾But He forgives except that (anything else) to whom He wills.﴿ Anyone who dies while persisting in drinking Khamr (intoxicant), undutifulness to parents, consuming Riba (usury/interest), or committing injustice against people is at great risk of entering the Fire; they may be forgiven or not, unless they repent sincerely before dying. Whoever repents sincerely, Allah will accept their Tawbah (repentance to Allah). The Sunnah (whatever is reported from the Prophet) indicates that many

sinners will be punished in the Fire in proportion to their sins and will not be forgiven. It is authentically reported that the Prophet (peace be upon him) will intercede with Allah for a group of sinners and Allah will set a limit for him (to intercede for a certain type of people), so he will take them out of Fire then intercede again and Allah will set a limit for him, so he will take them out of Fire, then he will intercede again and Allah will set a limit for him. He will take them out of the Fire and again for the fourth time he will intercede and Allah will set a limit for him, so he will take them out of the Fire which they enter because of their sins. Then there will be some sinners from among the believers who enter the Fire because of their sins whom Allah will take out by His Grace and Mercy (may He be Glorified and Exalted). You, Servant of Allah, should have Taqwa (fear/wary of offending Allah) and beware of misdeeds and sins and offer Tawbah so that you may be saved. ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.﴿ You are in danger if you die while committing a sin like Riba, Zina, undutifulness to parents, drinking Khamr, wronging people and oppressing them by Ghibah (backbiting) or Namimah (tale-bearing). You should call yourself to account, strive against yourself and hasten to offer Tawbah before death overtakes you, taking into consideration the Statement of Allah (may He be Glorified): ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ You must dedicate `Ibadah to Allah Alone, for He Alone is worthy of being worshipped, invoked, hoped for His Reward, feared and drawn close to with Salah, Sawm, Hajj, vows, sacrificial animals, etc. Allah (may He be Exalted) states: ﴾Say (O Muhammad peace be upon him): "Verily, my Salât (prayer), my sacrifice"﴿

﴾my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾He has no partner. And of this I have been commanded, and I am the first of the Muslims.﴿ And: ﴾Verily, We have granted you (O Muhammad peace be upon him) Al-Kauthar (a river in Paradise).﴿ ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ And: ﴾And the mosques are for Allâh (Alone); so invoke not anyone along with Allâh.﴿ And: ﴾And whoever invokes (or worships),

besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ And: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ All those whom people supplicate instead of Allah do not possess as much as the membrane of a date seed. ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad peace be upon him) like Him Who is the Well-Acquainted (with everything).﴿ You must beware of supplicating others beside or instead of Allah or associating others with Him. You should turn your heart to Allah and devote to Him Alone all acts of worship - Salah, Sawm, etc.

When a Servant says: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ Allah (may He be Exalted) says: "This is between Me and My Servant, and My Servant shall have what he is asking for." ﴾You (Alone) we worship﴿ is Allah's Right ﴾and You (Alone) we ask for help (for each and everything).﴿

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is the Servant's right and you should ask for Allah's Help in everything. On the authority of Ibn `Abbas, the Prophet (peace be upon him) stated: ﴾If you ask, ask Allah; and if you seek help, seek help from Allah.﴿ Servants are in dire need of Allah (may He be Glorified and Exalted), so they should seek Allah's Help in everything and ask Him for all things. ﴾O mankind! It is you who stand in need of Allâh. But Allâh is the Rich (Free of all needs), the Worthy of all praise.﴿ ﴾If He wills, He can remove you and bring (in your place) a new creation!﴿ You are in dire need of Allah, so supplicate to Him and ask Him to fulfill your needs. Beware of falling into Shirk, dedicate `Ibadah to Your Lord and associate none with Him when offering a sacrificial animal, vowing, observing Sawm, performing Salah, making Du`a', etc. `Ibadah is the Exclusive Right of Allah which should be dedicated sincerely to Him Alone. Beware of indulging in acts that many ignorant people do in some countries, including visiting graves and invoking their inhabitants and asking for their help. This is the Shirk which Allah forbids and sent His Messenger to condemn:

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﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ Allah sent all messengers to fight Shirk and to call to Tawhid and dedication of `Ibadah to Allah (may He be Glorified and Exalted). You should, Servant of Allah, beware of falling into Shirk by worshipping graves, trees, idols, stars, or Jinn. Anyone who supplicates to the Jinn, stars, idols or seeks help from the dead or absent people commits Shirk and comes under the heading mentioned in Allah's Statement: ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ Beware of the means of Shirk as well, such as offering Salah or constructing Masjids and domes over graves; all these are considered means leading to Shirk. Therefore, the Prophet (peace be upon him) stated: ﴾May Allah curse the Jews and Christians, for they have taken the graves of their Prophets as places of worship.﴿ `Aishah (may Allah be pleased with her) said: "He was warning against what they did." She also said: "Had it not been for that, he would have raised his grave above the ground, but he feared that it might be taken as a Masjid." When the Prophet (peace be upon him) was told about the churches of Christians and

what they do in them, he (peace be upon him) stated: ﴾When a righteous man among those people dies, they build a place of worship on his grave, and make such pictures in it.

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These are the evilest creatures in the Sight of Allah.﴿

He (peace be upon him) pointed out that those who construct Masjids or paint pictures on graves are the worst creatures in the Sight of Allah. So you should beware of all the evil deeds of the Jews, Christians and Mushriks (ones who associate others with Allah in His Divinity or worship). You must devote `Ibadah to Allah Alone wherever you are; worship Him Alone with your Du`a', fear, hope, Salah, Sawm, sacrificial animals, vows, in addition to other acts of worship. Allah (may He be Glorified and Exalted) states: ﴾Worship Allâh and join none with Him (in worship)﴿ And: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ And: ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴿ Going back again to the Tafsir (explanation/exegesis of the meanings of the Qur'an) of Surah Al-Fatihah, Allah (may He be Glorified) teaches, saying: ﴾Guide us to the Straight Way.﴿ ﴾The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.﴿ He (may He be Glorified and Exalted) teaches His Servants to supplicate to Him with this Du`a'. When the Servant says: ﴾Guide us to the Straight Way.﴿ Allah says: ﴾This is (granted) for My Servant, and My Servant shall have what he is asking for.﴿ This is what is reported in the Hadith Sahih. So you, Servant of Allah, should faithfully

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and sincerely offer this Du`a', having your heart attuned and attentive as you say: ﴾Guide us to the Straight Way.﴿ ﴾The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.﴿ 'Guide us' means instruct and show us the way and help us remain adherent to it. With this Du`a', you ask your Lord to guide you to this Straight Way and help you hold steadfastly to it. What is Al-Sirat-ul-Mustaqim (the Straight Path)? It is the Religion of Allah; Tawhid, devotion to Allah by obeying His Commands and avoiding His Prohibitions; it is Islam, Iman (faith/belief), guidance and the `Ibadah for which you were created: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ This `Ibadah is Al-Sirat-ul-Mustaqim. ﴾Truly, the religion with Allâh is Islâm.﴿ Islam is Al-Sirat-ul-Mustaqim which means believing in Allah and His Messenger, observing Tawhid, obeying Allah and avoiding His Prohibitions. Al-Sirat-ul-Mustaqim is to worship Allah Alone as Allah (may He be Exalted) states: ﴾And verily, this is My Straight Path, so follow it, and follow not (other) paths﴿ Having mentioned Shirk, Tawhid and sins in

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His Statement: ﴾Say (O Muhammad peace be upon him): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.﴿ ﴾And come not near to the orphan's property, except

to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh, This He commands you, that you may remember.) He (may He be Exalted) states: (And verily, this is My Straight Path, so follow it.) The 'Straight Path' of Allah is to carry out His Commands, the greatest of which is Tawhid and devotion, and to avoid His Prohibitions, the gravest of which is Shirk. Following the 'Straight Path' entails believing sincerely in the Oneness of Allah, avoiding Shirk, carrying out His Commands and shunning His Prohibitions. (And verily, this is My Straight Path, so follow it) meaning remain steadfast and adhere to it faithfully. (And follow not (other) paths.) The (other) paths are Bid`ahs (innovations in religion) and sins which Allah prohibits. It is authentically reported that the Prophet (peace be upon him)

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drew a straight line and said: (This is the Path of Allah.) Then he drew lines to its right and left and said: (These are (divergent) paths, upon every one of them there is a Satan calling to it.) The (other) paths are the Bid`ahs, sins and evils that Allah prohibited for His Servants, so they should beware of them. The 'Straight Path' is to observe Tawhid and act in obedience to Allah; it is Islam and Iman, it is guidance and `Ibadah for which you were created. It is a clear Path which comprises believing in Allah's Oneness, obeying His Commands, forsaking His Prohibitions and abiding by His Laws. (Guide us to the Straight Way.) It is straight with no deviation. Allah (may He be Exalted) addressed His Prophet (peace be upon him): (And verily, you (O Muhammad peace be upon him) are indeed guiding (mankind) to a Straight Path (i.e. Allâh's religion of Islâmic Monotheism).) The Messenger was sent by Allah to guide people to the Straight Path like all other messengers who call people to Tawhid and to obey Allah's Commands, shun His Prohibitions and abide by His Laws.

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This is Allah's Straight Path which He guides us to ask for in each Rak`ah in Salah. Thus, "Guide us to the Straight Way," means "O our Lord, guide us to the Straight Way which You prescribed for us, sent Your Prophets to show and created us to follow; we ask You to guide us to it and help us hold steadfastly to it." Then, Allah explains this 'Straight Way' by stating: (The Way of those on whom You have bestowed Your Grace) Allah's Straight Way is the way of those upon whom Allah has bestowed His Grace. But, who are granted Allah's Grace? They are the messengers and their followers, at the top of them, their Imam (leader) and the last of them all, our Prophet Muhammad (peace be upon him). Their way is the Straight Way of Allah: believing in the Oneness of Allah, obeying His Commands and avoiding His Prohibitions. This is the Straight Way of those upon whom Allah has bestowed His Grace, who are the messengers and their followers till the Day of Judgment. The Straight Way is knowledge and action: knowing what Allah prescribed for His Servants and acting upon it; knowing Allah's Right over you, what He makes obligatory and what He prohibits, carrying out what He commands and avoid what He prohibits. This is the Straight Way of Allah which you ask Your Lord in each Rak`ah to guide you to.

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(Not (the way) of those who earned Your Anger, nor of those who went astray.) The Straight Way is not the way of those who deserved Allah's Anger; i.e. the Jews and their likes who know Al-Haqq (the Truth), but deviate from it and are too arrogant to follow it. It is not also the way of those who strayed from the right path, i.e. Christians and their likes who keep to ignorance and aberrance. The

way of those upon whom Allah has bestowed His Grace is that of the scholars who know Al-Haqq, understand it and act upon it. On the other hand, the way of those who earned Allah's Anger is that of those who know Al-Haqq but deviate from it like the Jews and evil scholars who, knowing Al-Haqq, deviate from it and do not guide to it, while those who went astray are Christians and their likes who ignore Al-Haqq and pay no attention to the Religion of Allah, rather, they follow their own desires. You, Servant of Allah, ask Allah to guide you to the way of those upon whom Allah has bestowed His Grace, i.e. the messengers and their followers and ask Him also to keep you away from the way of those who incurred Allah's Anger and those who went astray. This is an indispensable Du`a' to ask for Allah's Guidance to His Straight Way; the way of those upon whom Allah bestowed His Grace not the way of those who incurred Allah's Anger and those who went astray. Give thanks to you Lord for this grace and keep to this Du`a' with an attentive heart in and outside Salah.

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You are in dire need of this great Du`a': ﴾Guide us to the Straight Way.﴿ Try sincerely to have presence of heart when making this Du`a' in and outside Salah; ask your Lord humbly to guide you to His Straight Path and to help you be steadfast upon it, to be among its followers and not among those who incurred Allah's Anger or those who went astray. This is because the Jews practice `Ibadah in a way contrary to the knowledge they have, following their whims out of envy and injustice. They know that Muhammad (peace be upon him) is the Messenger of Allah whom Allah sent with Al-Haqq, but they deviate from Al-Haqq out of arrogance and envy preferring this life to the Hereafter. Christians, on the other hand, are ignorant of truth and led astray; they are closer to goodness than the Jews; therefore, many of them embrace Islam often. As for the Jews, you can rarely find anyone of them who embraces Islam. But many Christians embrace Islam, because their hearts are closer to goodness than the Jews. Allah (may He be Exalted) states: ﴾Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians."﴿ Christians are closer and their hearts are tenderer than the Jews', for their problem is ignorance and misguidance,

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but once they know and become enlightened, many of them return to Al-Haqq. Nevertheless, the problem with the Jews is not ignorance, but envy, transgression and contradiction of Al-Haqq with knowledge. Their crime is heinous, which is being too arrogant to follow Al-Haqq and envious of the followers of Al-Haqq. Therefore, you can hardly find anyone of them who embraces Islam, may Allah save us! You should, Servant of Allah, thank your Lord for guiding you to and teaching you this Way and for having prescribed for you to ask for it in and outside your Salah. You should say each time: ﴾Guide us to the Straight Way.﴿ ﴾The Way of those on whom You have bestowed Your Grace, not (the way) of those who incur Your Anger, nor of those who went astray.﴿ This Straight Way is the Religion of Allah; it is Islam, Iman, guidance and `Ibadah for which you were created. It is knowledge and action; knowing what Allah prescribed for you, what Allah created you for and acting in obedience to Him, shunning of sins, abiding by His Laws, hoping for His Reward and fearing His Punishment. This is the Straight Way; the essence of which is Shahadah (Testimony of Faith): "La ilaha illa Allah, Muhammad Rasul Allah (there is no god but Allah and indeed Muhammad is the Messenger of Allah.)" This is the fundamental and greatest obligation; which is the first Rukn (integral pillar) in Islam, then Salah, Zakah (obligatory charity), Sawm and Hajj follow.

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The Prophet (peace be upon him) stated: ﴾Islam is based on five (Rukns): testimony that there is no god but Allah and that Muhammad is the Messenger of Allah; performing Salah, giving Zakah; fasting Ramadan; and performing Hajj.﴿ These are the explicit Rukns of Islam and the other obligations are subsequent to them. The obligations should be followed and the prohibitions should be avoided, out of fear of and glorification to Allah (may He be Exalted). This is the Religion of Allah; the basis of which is Tawhid, devotion and belief in His Messenger Muhammad (peace be upon him), then carrying out the obligations, avoiding the prohibitions and abiding by the laws. This is the Straight Way on which every Muslim among the Jinn and humankind must remain and ask Allah's Guidance. They should beware of violating it. This is the Way of Allah; the Religion of Allah, the knowledge and action, knowing what Allah prescribed to follow; the basis of which is Tawhid, devotion and belief in His Messenger Muhammad (peace be upon him), then carrying out the obligations, avoiding prohibitions, abiding by the laws, loving and hating for Allah's Sake, enjoining the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), forbidding the

Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and exhorting one another to Al-Haqq and to patience. All this come under the heading of the Straight Way. Allah (may He be Exalted) states: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ Those mentioned in the Ayah (Qur'anic verse) are the people of the Straight Way who believe in Allah and His Messenger, act sincerely for Allah's Sake, comprehend the religion, act in obedience to Allah, beware of disobeying Him and exhort one another to Al-Haqq and patience. These are the people of the Straight Path upon whom Allah has bestowed His Grace and who are referred to in His Statement: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât) and give the Zakât, and obey Allâh and His Messenger (peace be upon him). Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿ These are the people of the Straight Path, what does Allah promise them? Allah (may He be Glorified) states: ﴾Allâh has promised the believers, men and women, Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.﴿

Allah has promised them Jannah and happiness; they are rewarded in this life with mercy: Allah will have mercy upon them by granting them success, guidance and righteousness, while in the Hereafter they will be admitted to Jannah and Allah will be pleased with them. This is the reward of the people who follow the Straight Way. Accordingly, you should, Servant of Allah, remain upon the Straight Way with love, willingness, truthfulness and sincerity for Allah's Sake showing loyalty to the allies of Allah and disassociation from the enemies of Allah. You should remain patient in acting obediently to Allah, avoiding His Prohibitions, exhorting to Al-Haqq, cooperating on piety and righteousness, enjoining the Ma`ruf and forbidding the Munkar. These are the characteristics of truthful believers who follow the Straight Path. May Allah accept you and us among them and grant us success! May Allah help you and us be of His righteous Servants who remain upon His Straight Way. He is All-

Hearing, Ever Near. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, Companions and those who follow them in righteousness!

52- **Explanation of the Ayah whose meanings say:** (But they could not thus harm anyone except by Allâh's Leave)

Q: Would you explain for us the meaning of the statements of Allah (Exalted be He) with regard to magicians and their like, who deviated from the Way of Allah and turned to devils learning from them things by which they can separate a man from his wife, and certainly they cannot harm anyone except by Allah's Leave? How does this take place and does this harm befall believers just as it does the sinful? What are the useful ways to evade these evils and harms of sorcerers who try to make people believe that they are capable of causing harm?

A: These evil ways could be acquired through service to the devils and those who practice these matters such as magicians, soothsayers, fortune tellers, diviners and the like when keeping company with them and learning from them. These people practice these things for money and to influence people's minds to make them glorify them and think that they have knowledge of such and such, and regretfully, this does take place. Allah (may He be Glorified) tests His servants with evil and good, and through evil and righteous people, so that the truthful are distinguished from the liars, and the true Servants of Allah from His enemies.

This way, those who truly worship Allah, are sincere to their religion and fight Kufr (disbelief), hypocrisy, sins and superstitions will be distinguished from those who are weak in them or prefer laziness and helplessness. Allah (may He be Glorified) tests people's faith by putting them through adversity and prosperity, evil and good, oppression of enemies and fighting back to show supporters from enemies opposing His Religion and to make evident those who hold fast to right from weak-willed and slothful people. This is an undeniable reality. It is permissible, even obligatory, to protect oneself against such evils. Allah enjoined His servants to safeguard themselves from the evils of magicians and the like by supplications for refuge and protection and Islamically prescribed Adhkar (invocations and Remembrances said at certain times on a regular basis) and other allowed means. The Prophet (peace be upon him) said: (Anyone who stops at a place and then says, '`Audhu bikalimat Allah il-taamati min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of that which He has created)', nothing will harm him until he departs from that place.) (Related by Muslim in his Sahih [Authentic Hadith Book])

Also, the Prophet (peace be upon him) said: (Anyone who says three times in the evening: 'Bismillahi al-ladhi la yadurru ma`a is-mihi shay'un fil-ardi wa la fil-sama'i, wa Huwa Al-Sami'-ul-'Alim [In the Name of Allah with Whose Name there is protection against every kind of harm in the earth and in the heavens, and He is the All-Hearing, the All-Knowing]', nothing will harm them until the morning, and anyone who says it three times in the morning, nothing will harm them until the evening.)

The Prophet (peace be upon him) said that whoever recites Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) on going to bed nothing will harm them until the morning. This is from the Bounty of Allah. Also, the Prophet (peace be upon him) said that whoever recites Surah Al-Ikhlas, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times on going to sleep nothing will harm them. These Surahs (chapters from the Qur'an) protect against every evil, especially if one recites them when going to bed and after performing each of the Five Obligatory Daily Salahs (Prayers). It is recommended to recite them three times after offering Fajr (Dawn) Prayer and Maghrib (Sunset) Prayer following Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"). This is a favor from Allah to His Servants as He illustrates for them the means of safety and protection against the evils of enemies.

Also, among the Shar`y (Islamic legal) means is to often repeat the four phrases: "Subhan Allah (Glorified be Allah), Alhamdu lillah (all praise be to Allah), La ilaha illa Allah (There is no god but Allah) and Allahu Akbar (Allah is the Greatest)" for they are among the causes of safety and protection. The Prophet (peace be upon him) said: ﴾The most beloved words to Allah are four: Subhan Allah, Alhamdu lillah, La ilaha illa Allah and Allahu Akbar.﴿ (Related by Muslim in his Sahih)

One of the essential means of safety is to recite the Ever-Glorious Qur'an often and ponder on its meanings along with obeying Allah's Commands and avoiding His Prohibitions.

One should as much as possible say: "La ilaha illa Allah wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa `ala kulli shay'in qadir" (There is god but Allah, alone, with no partner or associate; to Him belongs Sovereignty and Praise and He is over all things wholly Capable)" for this supplication is among the most useful means of protection against Satan. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾Anyone who says: 'La ilaha illa Allah wahdahu la sharika lah, lahul-mulk wa lahul-hamd, yuhiy wa yumit wa huwa `ala kulli shay'in qadir (There is god but Allah, alone, with no partner or associate; to Him belongs Sovereignty and Praise; He gives life and causes death and He is over all things wholly Capable)' a hundred times a day, will have a reward equivalent to freeing ten slaves, one hundred good deeds will be recorded for them and one hundred misdeeds will be erased from them, and it will be protection for them from Satan during that day until the evening and no one can do anything (i.e., act) better than what they have done except one who does more than that.﴿ (Agreed upon by Imams Al-Bukhari and Muslim)

If one searches for a comprehensive source for all matters of goodness, one should refer to the Book of Allah and the Sunnah of His Messenger (peace be upon him) in word and deed and observe the Commands of Allah in His Honorable Book and Sunnah of His Honest Messenger. Allah commands His Servants in many Ayahs of His Book to have Taqwa (fear/wary of offending Allah) which is the greatest commandment. This is because Allah and His Messenger exhorted to it as it includes all kinds of goodness.

Taqwa includes giving priority to the Book of Allah, which falsehood cannot come to from before or

behind it as it was sent down by the All-Wise, Worthy of all praise and Allah enjoined us to do this.

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He (may He be Exalted) says: ﴾And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴿ ﴾Say (O Muhammad peace be upon him): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.﴿ ﴾And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), speak the truth even if a near relative is concerned, and fulfil the Covenant of Allâh, This He commands you, that you may remember.﴿ Then He (may He be Glorified) says: ﴾And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious).﴿

Firstly Allah (may He be Exalted) says: ﴾...so that you may understand.﴿ Then He says: ﴾...that you may remember.﴿ At last He says: ﴾...so that you may become Al-Muttaqûn (the pious).﴿

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The wisdom behind this, according to a group of Mufassirs (exegetes of the Qur'an), is that if people comprehend the purpose for which they are created and the Orders they are charged with and ponder on them, they will be acquainted with what is obligatory on them and what they must avoid. Then, Taqwa is acquired by observing commands and avoiding prohibitions and this way a Servant of Allah will benefit and develop through what they recite or hear. Thus, it starts with comprehending the orders, keeping mindful and then working accordingly. That is the aim.

Advising people to refer to the Book of Allah and observe it in word and deed implies calling to it, defending it and acting in accordance with it for it is the Book of Allah, whoever adheres to it will be saved and whoever strays from it will perish. It is authentically reported in the Hadith narrated on the authority of `Abdullah ibn Abu Awfa that the Prophet (peace be upon him) advised them to adhere to the Book of Allah: ﴾ `Abdullah ibn Abu Awfa was asked, 'Did the Messenger of Allah leave a will? He said, 'The will he made is (adherence to) the Book of Allah.'﴿

The Prophet (peace be upon him) urged to adhere to the Book of Allah for it contains all goodness.

Also, it is recorded in Sahih of Muslim on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) exhorted people in Farewell Hajj to hold firm to the Book of Allah, saying: ﴾I am leaving among you that which if you adhere to you will never go astray - the Book of Allah.﴿ Also, it is recorded in Sahih of

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Muslim on the authority of Zaid ibn Arqam (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾I am leaving among you two weighty things: the first being the Book of Allah in which there is guidance and light, so hold fast to the Book of Allah and adhere to it.﴿

He (peace be upon him) urged to recite the Book of Allah and then stated: ﴾And the members of my household. I remind you (of your duties) to the members of my family. I remind you (of your duties) to the members of my family.﴿ The Prophet (peace be upon him) exhorted to concern oneself with the Book of Allah just as Allah has enjoined. In fact, to be engrossed with the Book of Allah implies the same for the Sunnah. The Qur'an ordered giving great care to the Sunnah and glorifying it. Hence, one should be concerned with both of them as they represent the two weighty origins and essential sources, who when adhered to bring salvation and when neglected causes ruin, and Muslims who deny either of them are considered Kafirs (disbelievers) and their blood and property are no longer inviolable. It was narrated in another wording of the Hadith: ﴾I am leaving among you that which if you adhere to you will not go astray: the Book of Allah and my Sunnah.﴿ (Related by Al-Hakim with a good Isnad [chain of narrators])

Dear Muslim brother, you must realize that the command to concern oneself with the Book of Allah includes following the Sunnah of the Prophet of Allah (peace be upon him). Allah (may He be Glorified and Exalted) says:

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﴾And perform As-Salât (Iqamat-as-Salât), and give Zakât and obey the Messenger (Muhammad peace be upon him) that you may receive mercy (from Allâh).﴿ ﴾And whatsoever the Messenger (Muhammad peace be upon him) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ ﴾He who obeys the Messenger (Muhammad peace be upon him), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad peace be upon him) as a watcher over them.﴿

There are many Ayahs in which Allah orders us to obey Him and obey His Messenger (peace be upon him). Beneficial knowledge is that which is obtained or derived from them, for the right knowledge is that which is learned from the Qur'an, the Sunnah and the sayings of Sahabah (Companions of the Prophet, may Allah be pleased with them), since they are the best versed in the Book of Allah and Sunnah of the Prophet (peace be upon him) and consequently their deductions and opinions will help knowledge seekers and guide them to sound understanding of the Words of Allah and the Hadiths of the Prophet (peace be upon him). Then help for understanding can be sought from the Imams of guidance like the Tabi`un (Followers, the generation after the Companions of the Prophet) and those who followed them from scholars of guidance. Also, among the means leading to a better understanding of the Qur'an and Sunnah is to observe the directions of linguists in this regard.

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A true knowledge seeker gives more care to the Book of Allah and Sunnah and makes use of opinions of scholars among the Sahabah and those who followed them mentioned in books of Tafsir, Hadith and other books in different fields. This will provide a better understanding of the Book of Allah and one will acquire sound knowledge of it. Then, one should teach people the Qur'an to receive great reward and recompense. The Prophet (peace be upon him) stated: ﴾The best among you (Muslims) are those who learn the Qur'an and teach it.﴿ ﴾Anyone who travels on a road in search of knowledge, Allah will make easy for them a road to Paradise.﴿

The Prophet (peace be upon him) also urged us to learn the Book of Allah and reflect upon its meanings which brings a great reward such as his statement: ﴾Anyone who reads a letter from the Qur'an will receive a Hasanah (good deed) for it (i.e. its recitation), and the Hasanah is multiplied by ten.﴿ He (peace be upon him) also stated: ﴾Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for its companions.﴿ (Related by Muslim in his Sahih) This Hadith indicates

that the Qur'an will come as an intercessor for those

who abide by its orders as explained in the other Hadith in which the Prophet (peace be upon him) stated: (The Qur'an will be brought on the Day of Resurrection along with its people who used to act upon it, preceded by Surahs Al-Baqarah and Al-`Imran, like two clouds, or two shades, or two flocks of birds with spread wings, pleading on behalf of their companions.) (Related by Muslim in his Sahih)

There are numerous Ayahs and Hadiths concerning the merits of the Qur'an and Sunnah and observing and adhering to them.

We implore Allah with His Perfect and Magnificent Names and Attributes to guide us and all Muslims to adhere to His Book and the Sunnah of His Messenger and abide by them. He is Ever-Bountiful, Most Generous.

53- Explanation of the Ayah whose meanings say: (And as for those who can fast with difficulty, they have to feed a needy person. But whoever does good of his own accord, it is better for him)

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to His Royal Highness, Prince Salman ibn `Abdul-`Aziz Prince of Riyadh**

May Allah grant you success and increase your knowledge and faith, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:

Herein, I refer to your question regarding the Tafsir (explanation/exegesis) of the Ayah (whose meanings are translated as): (And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (needy person) (for every day missed). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.) **and your request for a written reply.**

Please know that scholars of Tafsir (may Allah be merciful to him) stated that when Allah (Exalted be He) enjoined the Sawm (Fasting) of Ramadan, He made it optional at first. People were free to either fast or feed, although Sawm was declared preferable. If someone would break their Sawm although having the ability, they had to

feed a needy person and if they fed more it would be much better. They were not obligated to make up for missed days, but it was better to do so. Allah (Glorified be He) says: ﴾And that you fast is better for you if only you know.﴿ As for a patient and a traveler, they were allowed to break the Sawm and make up for the missed days later on. Allah (Exalted be He) says: ﴾But if any of you is ill or on a journey, the same number (should be made up) from other days.﴿ After that, this ruling was abrogated and Allah made Sawm obligatory on every healthy, resident Mukallaf (person meeting the conditions to be held legally accountable for their actions) and gave Rukhsah (concession) to the sick and travelers to break their Sawm and make up for the missed days by His Statement: ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fast) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fast) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you so that you may be grateful to Him.﴿ Feeding the poor became restricted for the elderly if they are unable to fast according to what is authentically reported on the authority of Ibn `Abbas and Anas ibn Malik and a group of Sahabah (Companions of the Prophet) and Salaf (righteous predecessors) - may Allah be pleased with them. Al-Bukhari also reported in his Sahih on the authority of Salamah ibn Al-Akwa` (may Allah be pleased with him) what refers to the aforementioned Naskh (abrogation) of the referred to Ayah which is the Statement of Allah:

﴾And as for those who can fast with difficulty, (e.g. the elderly), they have (a choice either to fast or) to feed a Miskin (needy person) (for every day missed).﴿ This was also reported from Mu`adh ibn Jabal (may Allah be pleased with him) and a group of the Salaf (may Allah be merciful to them). Similar to the elderly, whether men or women, are patients who suffer from an incurable disease; they are to feed a needy person for every missed day and they are not required to make up for the missed days, as is the case with the elderly. The feeding can take place in the beginning, middle or end of the month. As for the pregnant and breastfeeding women, they should observe Sawm unless they cannot bear to fast; in this case they are permitted not to observe Sawm and make up for the missed days as in the case of a person suffering from a curable disease and a traveler. This is the correct of the two opinions maintained by scholars in this regard. However, a group of Salaf is of the opinion that they should only feed and are not required to make up for the missed days as in the case of the elderly. However, the correct opinion is that they are treated like a person suffering from a curable disease and a traveler; they are permitted not to fast and make it up later on. It is authentically reported that the Prophet (peace be upon him) stated in the Hadith of Anas ibn Malik Al-Ka`by that they are regarded as a patient and traveler. I implore Allah to grant us and you comprehension of Religion and adherence to it. May He make us, you and all our brothers among the rightly guided for He is All-Hearing, Ever Near! As-salamu `alaykum warahmatullah wabarakatuh!

General Chairman of the Departments of Scholarly Research,

Ifta', Da`wah and guidance

54- Explanation of the Ayah: (Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh.)

Q: Someone asks about the interpretation of the Ayah (Qur'anic Verse): (Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwa).) **He mentioned that he heard some people in the Haram (the Sacred Mosque in Makkah) explain the part of the Ayah saying: "it is not a sin on him who ...." to mean that these matters are not necessary in Hajj (Pilgrimage) and `Umrah (Lesser Pilgrimage).**

A: This is a wrong explanation of the Ayah for the Prophet (peace be upon him) commanded Muslims to perform Sa`i (going between Al-Safa and Al-Marwah during Hajj) and performed it himself. At the beginning of Islam, Muslims refrained from offering Sa`i because the people of Jahiliyyah (pre-Islamic time of ignorance) used to perform Sa`i between Al-Safa and Al-Marwah where there were two idols on these two mountains. When Islam appeared and Muslims abstained from this, Allah informed them that there is no harm on performing Sa`i for the sake of Allah Alone not for idols for all rites of worship belong to Him (Exalted be He). On the basis of this, the Prophet performed Sa`i between Al-Safa and Al-Marwah and said: (Take your (hajj) rites from me.) while he was offering `Umrah and Hajj. Accordingly, there is nothing wrong in performing Sa`i between them following the example of the Prophet

(peace be upon him). This Ayah addresses those who refrained from Sa`i between Al-Safa and Al-Marwah and thought that there were two idols (Isaf and Na'ilah) on them, for which disbelievers used to perform Sa`i. Allah condemned worshipping idols and made it for the sake of Him Alone.

55- Exegesis of the meaning of the Ayah: (They ask you (O Muhammad صلى الله عليه وسلم) about the new moons.)

Q: What is the meaning of Allah's saying: (They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.) **?**

A: The meaning is that they ask about the wisdom for which new moons were created. Allah (Glorified and Exalted be He) thus informs us that new moons are signs to mark fixed periods of times for mankind and Hajj. Through such signs people know the (calculation of) years and (the dates of) Hajj. When a new moon appears people recognize that this is the end of a current month and the start of a new one and by the passage of twelve months they know that this is the end of the whole year and so on. People thus know the dates of their Hajj and Sawm (Fast). They also know the dates in which their debts are due, the `Iddah (woman's prescribed waiting period after divorce or widowhood) of their wives, etc.

56- Explanation of the meaning of the Ayah: (and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh))

Q: What is the meaning of Allah's saying: (and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh))

A: Scholars of Tafsir (explanation/exegesis of the meanings of the Qur'an) mention that this Glorious Ayah (Qur'anic verse) was revealed regarding the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) in Al-Madinah Al-Munawwarah when they wanted to neglect Jihad (fighting/striving in the Cause of Allah) and be fully dedicated to their farms. Allah (Exalted be He) thus revealed: (And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)) Accordingly, "destruction" which is mentioned in the concerned Ayah refers to abandoning Jihad despite of being able to participate in it. However, the Ayah is to be applied generally as the Shar` (Islamic legal) that the consideration is taken about the general wordings of texts not the specific reason for revealing the Ayah. Consequently, it is not permissible for a person to throw themselves into destruction by any other means. For example, it is not permissible for a person to throw themselves from a high place, take poison, or stab themselves with a knife and say: "I put my trust in Allah that I will be safe." Every Muslim has to keep far away from reasons of destruction and beware of them unless they are Shar`i (Islamically lawful) such as Jihad etc.

57- The meaning of Ar-Rafath, Al-Fusuq and Al-Jidal during Hajj

Q: Allah (Exalted be He) says: ﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.﴾

Eminent Sheikh! What is the prohibited Rafath, Fusuq, and Jidal? Is the Hajj of a person considered Batil (null and void) if they argue or act frivolously during Hajj?

A: Scholars (may Allah be merciful with them) mention that Rafath is sexual intercourse and all that leads to it, that Fusuq refers to sins, and that Jidal is to dispute and differ vainly regarding things that are not to be disputed because they are clarified by Allah (Exalted be He). The prohibited Jidal also comprises all conflicts that harm pilgrims, threaten their safety, or are meant to propagate falsehood or obstruct the truth. However, arguing with good words and in a good manner to prove the truth

and nullify falsehood is permissible. It is worth mentioning that though they are Haram (prohibited) to be done during Hajj, these things do not nullify Hajj unless a person has a sexual intercourse before the minor Tahalul (partial ending of the ceremonial state for Hajj and `Umrah by shaving the head and stoning Jamrat-ul-`Aqabah before performing Tawaf-ul-Ifadah). Nevertheless, doing any of such three banned things decreases both the reward of Hajj and Iman (Faith/belief).

Thus the one who performs Hajj or `Umrah (lesser Hajj) must avoid such things intending to obey Allah (Glorified be He) and perfect their Hajj or `Umrah.

58- Tafsir of the Ayah: ﴾The Hajj is (in) the well-known months﴿

Q: Could you please tell us the Tafsir (explanation) of Allah's Words (the meanings of which are translated as): ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months...﴿ ? May Allah reward you with the best!

A: Allah (Glorified be He) says: ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!﴿ This Ayah means that intention for Hajj is to be made in specific months, i.e. Shawwal, Dhul-Qa'dah, and the first ten days of Dhul-Hijjah.

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The plural form "months" is used because Arabs generally use the plural when they refer to two and part of a third item. Also, Allah's Words: ﴾So whosoever intends to perform Hajj therein (by assuming Ihrâm)﴿ means that whoever intends to perform Hajj during these months must not commit Rafath, Fusuq, or Jidal. Rafath is conjugal intercourse and all that may lead to it. After assuming Ihram (ritual state for Hajj and 'Umrah) one must not have intercourse with one's spouse, or speak words, or do whatever may lead to sexual intercourse. Similarly, a pilgrim should not commit Fusuq which encompasses all sins such as undutifulness to parents, severing ties of kinship, taking or paying Riba (usury/interest), consuming orphan's property, Ghibah (backbiting), Namimah (tale-bearing), etc.

In addition, Jidal denotes unjust dispute and arguing. It is not permissible for a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) to argue unjustly. Even when a Muhrim is right, they must not argue. Rather, they must clarify the truth calmly with good words and if this does not work, they must stop. The point is that they have to try to clarify the truth with wisdom, fair preaching, and arguing in the best way possible for Allah (Glorified be He) says: ﴾Invite (mankind, O Muhammad peace be upon him) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is best. Truly, your Lord knows best who has gone astray from His Path...﴿ .

59- The meaning of Allah's saying: ﴾And remember Allâh during the appointed Days.﴿

Q: O respected Sheikh! Would you please tell me the meaning of Allah's saying: ﴾But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him﴿ **?**

A: This Glorious Ayah (Qur'anic verse) relates to the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), Al-Nafr Al-Awwal (leaving Mina after throwing the stones in the 12th of Dhul-Hijjah), and Al-Nafr Al-Thani (leaving Mina after stoning on the 13th of Dhul-Hijjah). Allah (Glorified be He) says: ﴾And remember Allâh during the appointed Days.﴿ i.e. the Days of Tashriq which does not include the Day of `Eid-ul-Adha (the Festival of the Sacrifice). ﴾And remember Allâh during the appointed Days.﴿ The Day of `Eid-ul-Adha is the tenth day of Dhul-Hijjah. Muslims are commanded to pronounce Dhikr (Remembrance of Allah) during the first ten days of Dhul-Hijjah and the appointed Days of Tashriq. Dhikr is thus ordained during all the thirteen days; starting from the 1st day of Dhul-Hijjah to the 13th day. They are all days of Dhikr, Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"). It is ordained that Muslims pronounce Takbir and Tahlil during these thirteen days at all times and wherever they may be. Allah (Exalted be He) says:

﴾And remember Allâh during the appointed Days. But whosoever hastens to leave in two days﴿ i.e. there is no sin on whosoever leaves on the 12th of Dhul-Hijjah, ﴾and whosoever stays on﴿ i.e. for the 13th of Dhul-Hijjah ﴾there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.﴿ Allah (Glorified be He) reminds pilgrims that as they gather in `Arafat, Muzdalifah, and Mina; He (Exalted be He) will assemble them all in the Day of Resurrection in a large gathering as He (Exalted be He) says: ﴾(And remember) the Day when He will gather you (all) on the Day of Gathering, — that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise).﴿ All people will be gathered on the Day of Resurrection and reckoned for their deeds. If their deeds are good, they will be rewarded and vice versa. The large gathering at Mina, `Arafat, and Al-Muzdalifah reminds reflective people of the Day of Resurrection so that they may prepare for this great Day. However, some pilgrims may be in need to hasten and leave Mina on the 12th of Dhul-Hijjah and some may not. Whoever hastens and leaves Mina on the 12th of Dhul-Hijjah after throwing the stones after Zawal (midday), there is no blame on them. Whoever leaves Mina on the 13th of Dhul-Hijjah after throwing the stones after Zawal (midday), there is no blame on them and it is best as this was done by the Prophet (peace be upon him). Thus it is optional either to leave Mina on the 12th or the 13th of Dhul-Hijjah. Pilgrims then proceed to Makkah where they are to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) if they are leaving or they may stay in Makkah for some days.

A pilgrim must perform Tawaf-ul-Wada` whenever they intend to depart. It should be clear that the Day of `Eid-ul-Adha is not one of the Days of Tashriq as some people wrongly think; they leave Mina on the 11th of Dhul-Hijjah and say that this is the second Day of Tashriq. This is a big mistake for the Prophet (peace be upon him) said: ﴾Days of Mina are three. Whosoever hastens to leave in two days, there is no sin on them and whosoever stays on, there is no sin on them.﴿ i.e. the 11th, the 12th, and the 13th Days of Dhul-Hijjah.

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-**The meaning of Allah's saying:** ﴿Allâh will not call you to account for that which is unintentional in your oaths﴾

Q: Allah (Exalted be He) says: ﴿Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned.﴾ **Could you please tell me what is meant by unintentional oaths?**

A: The meaning of this Ayah (Qur'anic verse) is clear. The Ayah reads: ﴿Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned.﴾

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Allah (Glorified be He) says in another Ayah: ﴿but He will punish you for your deliberate oaths﴾ The earning of hearts is their intentions. The earning of a Muslim's heart is thus Iman (Faith/belief) in Allah, loving Him, fearing Him, and hoping for His mercy. On the other hand, the intention of a person to swear an oath is considered their earning. Conversely, when a person utters an oath without intending it in their heart such as saying: "By Allah! I will not stand up", "By Allah! I will not speak", "By Allah! I will not go", etc.; this is an unintentional oath as reported from `Aishah (may Allah be pleased with her) and other Sahabah (Companions of the Prophet). Conversely, if a person utters an oath and intends it in their heart, for example, not to speak to so and so, not to visit so and so, not to smoke, not to drink wine, or not to do so and so; they are to offer Kaffarah (expiation) if they break their oaths. Such Kaffarah is to feed ten Miskeen (needy) persons, clothe them, or emancipate a believing bondsman, or in case of inability to do any of these; to observe Sawm (Fast) of three days for Allah (Glorified and Exalted be He) says: ﴿but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴾

In conclusion, unintentional oaths refer to swearing when there is no intention of making an oath. This kind of oath differs from the binding oath which requires offering Kaffarah (expiation) when it is broken. For example, when someone swears that they will not speak to or visit someone and intend this oath then later speak to or visit this person, Kaffarah is required for breaking their oaths. This differs from the oath expressed unintentionally which in such case no Kaffarah is due.

61- Explanation of some Ayahs

From `Abdul `Aziz ibn `Abdullah ibn Baz

to the honorable brother Dr. M. A. H, may Allah safeguard you.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you).

In reference to your letter in which you wrote:

I would like your Eminence to explain the meaning of the following Ayahs (Qur'anic verses): ﴾ And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). ﴿

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and, ﴾His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴿ **and,** ﴾It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower.﴿ **and,** ﴾There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything.﴿

I would also like your Eminence to explain the Hadith of the slave-girl, which is related by Muslim when the Messenger of Allah (peace be upon him) asked her: ﴾'Where is Allah?'" She replied: 'In the heaven.' He (peace be upon him) asked her: 'Who am I?' She replied: 'You are the Messenger of Allah.' He (peace be upon him) said to her master: 'Free her for she is a believer.'﴿

I would like you to explain the meanings of these Noble Ayahs and the Hadith of the Messenger of Allah (peace be upon him).

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Answer: The general meaning of these Ayahs and the Prophetic Hadith show the Glorification and Sublimity of Allah (Glorified and Exalted be He) above His Creation. They also indicate that Allah is the only Lord of the world and nothing of His creatures' affairs; tiny or large, secret or open, is hidden from Him. These Ayahs also demonstrate His Comprehensive Power over everything and free Him of disability (Glorified and Exalted be He).

The following are the detailed explanations of each Ayah (Qur'anic verse): As for Allah's (Exalted be He) saying: ﴾His Kursî extends over the heavens and the earth﴿ this denotes the greatness and vastness of His Kursy (Allah's Chair) indicating the greatness and excellent competency of its Creator. His saying: ﴾and He feels no fatigue in guarding and preserving them. And He is the Most High, the

Most Great.﴿ i.e. it does not burden or cause Him fatigue to guard the heavens and the earth and all that is in between. Rather, this is an easy matter for Him. Allah (Exalted be He) sustains everything, watches over everything perfectly, nothing ever escapes His knowledge and no matter is ever a secret to Him. All matters are insignificant, modest and humble before Him. He is the Most Rich and worthy of all praise. He does what He wills and no one can ask Him about what He does, while they will be questioned. He has supreme power over all things and perfect alertness concerning everything. He is the Most High, the Greatest, there is no deity worthy of worship except Him, and no Lord other than Him.

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His (Glorified be He) saying: ﴾And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)﴿ it indicates that it is He Who is called Allah in heavens and on the earth and it is He who is worshipped and declared as the Lord and the Creator therein. The inhabitants of the heavens and the earth believe in the Oneness of Allah and His Oneness of Worship. They call Him Allah and they supplicate to Him in fear and hope, except the disbelievers among the Jinn and mankind. It also denotes that the Knowledge of Allah encompasses everything and all that His servants do secretly or publicly. It does not matter whether the deed is done secretly or openly. All the deeds of His servants, good and evil, are recorded with Him.

As for His (Glorified be He) saying: ﴾It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower.﴿

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it means that He is the Lord of those who are in the heavens and the Lord of those who are on earth; all of them worship Him and are humble before Him, except the wicked disbelievers who disbelieve in Him. He is Wise in His legislation and Predestination and has full knowledge of all the deeds of His servants.

As for His (Glorified and Exalted be He) saying: ﴾Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything.﴿ it means that Allah (Glorified be He) watches all His creation wherever they are, perfectly hears their speech, whether uttered in public or secret, and knows their deeds. His honorable angels are assigned to write down their deeds and record all what they say, even though He has better knowledge of it and hears them perfectly.

According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), the phrase Ma`ahum (with them) in the Ayah quoted above refers to Allah's Knowledge. There is no doubt that His Knowledge encompasses all things, as well as His Sight. He (Glorified and Exalted be He) is never lacking in knowledge of all their affairs. Meanwhile, He is above all creation, He makes Istiwa' (Allah's rising over the Throne in a manner that befits Him, may He be Glorified and Exalted), and does not equate with His creatures' attributes. Allah (Glorified and Exalted be He) says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ On the Day of Resurrection, Allah will inform them of what they did in this worldly life. He is the All-Knower of everything and is, of all things, Encompassing. He is the Knower of the unseen. Not absent from Him is an atom's weight within the

heavens or within the Earth or what is smaller than that or greater, but is in a Clear Register.

As for the Hadith of the slave-girl whose master wanted to expiate his mistreatment of her by freeing her, her master came to the Messenger of Allah (peace be upon him) and told him about his act. The Prophet (peace be upon him) asked him to bring her to him and asked her: ('Where is Allah?' She replied: 'In the heaven.' He (peace be upon him) asked her, 'Who am I?' She replied: 'You are the Messenger of Allah.' He (peace be upon him) said to her master: 'Free her for she is a believer'.)

This Hadith indicates that Allah (Exalted be He) is above His Creation and that acknowledgement of this matter counts as proof of Iman (Faith). This is a brief meaning of the Ayahs you asked about.

Every Muslim should follow the line of conduct of Ahl Al-Sunnah wal-Jama`ah with regard to such Ayahs and authentic Hadith which convey the same meanings and discuss Allah's Names and Attributes. They believe in and affirm His Names and Attributes in a way that suits Him without Tamthil (likening Allah's Attributes to those of His Creation), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes) or Tahrif (distortion of the meaning). This is the correct approach adhered to and agreed upon by the Salaf (righteous predecessors). Every Muslim is obliged to avoid that which causes Allah's anger and give up the approach of the misguided people who negate or allegorically interpret Allah's Attributes. Allah (may He be Praised) is greatly Exalted over the ignorant unjust people. The Permanent Committee for Scholarly Research and Ifta' issued a Fatwa on confirming the Loftiness of Allah (Glorified be He). Kindly, find attached a copy of Al-`Aqidah Al-Wasitiyyah, a book written by Shaykh Al-Islam Ibn

Taymiyyah with commentary by Shaykh Muhammad Khalil Al-Harras. This book examines the topic at hand extensively.

May Allah grant us all useful knowledge and help us work accordingly and succeed in doing what pleases Him, for He is All-Hearer and Responsive.

As-salamu `alaykum warahmatullah wabarakatuh.

Explanation of Allah's saying: ﴿There is no compulsion in religion.﴾

Q: What is the meaning of the Ayah (Qur'anic verse) which reads: ﴿There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path.﴾ **?**

A: Commenting on this Ayah, scholars (may Allah be merciful with them) stated that Allah commands Muslims not to compel others to embrace Islam, because the path of righteousness, which is the religion of Muhammad (peace be upon him) that is to worship Allah alone and obey His orders and avoid His prohibitions, as followed by his Sahabah (Companions) and their successors, is distinct from falsehood and from ﴿the wrong path﴾ , this refers to

the religion of Abu Jahl and other Mushriks (those who associate others with Allah in His Divinity or worship) who used to worship others beside Allah such as idols, Awliya' (pious people), angels, prophets, etc. This was before Allah (Glorified be He) ordained Jihad (fighting/striving in the Cause of Allah) against all Mushriks except for the People of the Book and Magi who would pay Jizyah (poll tax required from non-Muslims living in an Islamic state). Accordingly, the Ayah was revealed in reference to the People of the Book and the Magi. They are not be compelled to embrace Islam, if they pay Jizyah regularly. Another Ayah that supports this meaning is in Surah (Qur'anic chapter) Al-Tawbah. It reads: ﴿Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad () (صلى الله عليه وسلم 4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴾ Allah thus orders Muslim not to fight the People of the Book, if they pay Jizyah with willing submission.

It is authentically reported that the Prophet (peace be upon him) ﴾took Jizyah from the Magi of Hajar. The Magi of Hajar. ﴿ As for the Mushriks other than the People of the Book and the Magi, Muslims are obliged to invite them to Islam, if they are able to do so. If they accept the invitation, then all praise be to Allah Alone; otherwise, Muslims have to fight against them until they accept Islam. No Jizyah is accepted from them. This is because the Prophet (peace be upon him) did not ask the disbelieving Arabs

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to pay it or accept it from them. After the Prophet's death, his Sahabah (Companions) would receive Jizyah only from the People of the Book and the Magi. In support of this ruling, Allah (Glorified be He) says: ﴾Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.﴿ Allah (Glorified be He) did not give them choice between Islam and Kufr (disbelief) and did not ask them to pay Jizyah. He only commanded Muslims to fight them until they repent of their Kufr, offer Salah (Prayer) and pay Zakah (obligatory charity). This is indicative of the fact that nothing but Islam is to be accepted from all Kafirs (disbelievers) excepting the People of the Book and the Magi. There are many other Ayahs (Qur'anic verses) that convey the same meaning.

Many Hadith are authentically reported from the Prophet (peace be upon him) in this regard including the Hadith in which the Prophet (peace be upon him) stated: ﴾I have been commanded to fight people until they testify that there is no God but Allah, and that Muhammad is the Messenger of Allah, perform the Salah, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by Islamic law, and their affairs

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rest with Allah (may He be Glorified and Exalted).﴿ (Agreed upon by Imams Al-Bukhari and Muslim). The Prophet (peace be upon him) neither gave them the choice to embrace Islam or to remain in the state of Kufr nor asked them to pay Jizyah (poll tax required from non-Muslims living in an Islamic state).

This indicates that Kafirs other than the People of the Book and Magi should be guided to accept Islam, because it is only through Islam that they can attain eternal felicity and salvation in this life and the life to come. This is one of the noble characteristics of the Islam, which tries to save the Kafirs from the means leading to their destruction, humiliation, and torment in this life and in the Hereafter. It invites them to follow the path to salvation, glory, dignity and attainment of eternal happiness in this life and in the Hereafter. This interpretation is agreed upon by most exegetes of the Qur'an. As for the People of the Book and Magi, they are not to be fought if they pay off Jizyah with willing submission. Collecting Jizyah from them is symbolic of their humiliation and degraded status. It also a way of backing Muslims to undertake Jihad (fighting/striving in the Cause of Allah), carry out the principles of the Shari`ah (Islamic Law), and spread the Islamic call everywhere. It may also cause them to enter Islam and abandon the false belief, humility, and indignity to attain happiness and salvation in this life and in the Hereafter. I hope that I have given sufficient clarification regarding this issue.

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I ask Allah (Glorified and Exalted be He) to guide us and all Muslims to have a comprehensive

understanding of Islam and keep us firm upon it. Verily, Allah is the Best One to be asked.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

63- Explanation of Allah's saying: (He brings them out from darkness into light.)

Q: Allah (Exalted be He) says: (But as for those who disbelieve, their Auliyâ' (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness.) **What is meant by "light" in this Ayah (Qur'anic verse)?**

A: Allah is the defender of the believers. He (Exalted be He) supports believers, helps them, and grants them success. Allah (Glorified be He) also takes the believers out the darkness of Shirk (associating others with Allah in His Divinity or worship), sin, and Bid`ah (innovations in religion) to the light of Tawhid (belief in the Oneness of Allah/ monotheism), truth, and Iman (Faith/belief) i.e. via His messengers and revealed Books. On the other hand, the Kafirs (disbelievers) of Quraysh, the Children of Israel, and their likes are the defenders of Taghut, which refers to devilish people or jinn (creatures created from fire).

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Devils among people and jinn are the supportors of Kafirs. They take them out of the light of Tawhid and truth to the darkness of Shirk, ignorance, sin, and Bid`ah. Light in the concerned Ayah thus means Tawhid, Iman, and guidance while darkness refers to Shirk, sin, and Bid`ah. May Allah save us all!

64- Interpretation of the Ayah that reads:

﴾Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh)﴿

Q: Please explain to us the saying of Allah (Glorified and Exalted be He): ﴾Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily! Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers).﴿

A: This Ayah (Qur'anic verse) is very clear to whoever contemplates it. Ibrahim, Khalil Al-Rahman, (the close servant of Allah) was sent to call his people to Tawhid (belief in the Oneness of Allah)

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and warn them against Shirk (associating others with Allah in His Divinity or worship). During his time, there was a king named Al-Namrudh who claimed to be the lord of creation and was reportedly granted reign over the earth. The earth was ruled by four kings; two were Kafirs (disbelievers), Al-Namrudh and Nebuchadnezzar and two were Muslims, Dhu Al-Qarnayn and Sulayman (Solomon), son of Dawud (David). In brief, Al-Namrudh was a stubborn tyrant who claimed kingship and lordship of creation. He claimed the ability to grant life and death; therefore, Ibrahim said to him: "My Lord (Allah) is He Who gives life and causes death." The devilish Al-Namrud replied: "I give life and cause death." A number of Mufassirs (exegetes of the Qur'an) mentioned that he brought before Ibrahim two persons sentenced to death and forgave one and killed the other and claimed that this was the meaning of giving life and death. He forgave the one sentenced to death claiming that he gives him life. This was mere arrogance and deception; for this is not what Ibrahim meant, he meant bringing forth a living creature from dead stone, Nutfah (mixed drops of male and female sexual discharge) and earth. This could only be done by Allah (Glorified and Exalted be He). Allah Alone brings forth vegetation and gives life to the Nutfah till it becomes sperm. What Ibrahim meant was that this could be done only by Allah. However, Al-Namrudh was arrogant and tried to deceive Ibrahim, so Ibrahim presented another argument which was clearer to people, so that he could not say a word. Ibrahim (peace be upon him) pointed out to him that Allah causes the sun to rise in the east, so if he was a lord as he claimed he should cause it to rise in the west, so he was confounded.

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Thus, people realized that his schemes were false and that he was a weak creature who could not cause the sun to rise in the west instead of the east. People realized his falsehood and arrogance and the truthfulness of what Ibrahim (peace be upon him) presented.

65- Explanation of Allah's saying: (and whether you disclose what is in your ownselves or conceal it)

Q: Sometimes I have thoughts to commit a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) or speak of something bad but ultimately I mostly do not perpetrate such bad deeds or say such bad words. Am I considered sinful for this? Besides, what is meant by Allah's saying: (To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allâh will call you to account for it.) **?**

A: Allah (Glorified and Exalted be He) abrogated the Glorious Ayah (Qur'anic verse) referred to in the question by the one which reads: (Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error) It is authentically reported that the Messenger of Allah (peace be upon him) informed that Allah (Glorified and Exalted be He) responded (to the invocation mentioned in the previous Ayah) saying: "I did." (Related by Muslim in

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his Sahih 'authentic' Book of Hadith). Besides, it is reported that the Prophet (peace be upon him) said: (Allah has forgiven my Ummah (nation) the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.) (Agreed upon by Imams Al-Bukhari and Muslim).

Accordingly, all evil whispers and intentions are forgiven as long as a person does not act upon or speak of them. Rather, when a person does not act upon such evil thoughts or intentions out of fearing Allah (Glorified be He); this will be counted as a good deed for them as this is authentically reported from the Prophet (peace be upon him). May Allah grant us success!

How to understand Allah's saying:

﴿Verily, Allâh forgives not that partners should be set up with Him (in worship)﴾

and His Saying: ﴿And verily, I am indeed forgiving to him who repents﴾

Q: How to understand these two Ayahs (Qur'anic verses): ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ **and**

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﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ **? Do they conflict each other?**

A: There is no conflict between them; the first Ayah refers to those who die as Mushrik (one who associates others with Allah in His Divinity or worship) without Tawbah (repentance to Allah). This person will not be forgiven and the Fire will be his abode as Allah (may He be Praised) states: ﴿Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴾ Allah (Glorified and Exalted be He) also says: ﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ There are many Ayahs to the same effect.

Concerning the second Ayah that reads: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ it refers to those who repent. The same is also true with regard to the following Ayah where Allah (Glorified be He) says: ﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴾ the scholars are unanimously in agreement that this Ayah speaks of those who repent. May Allah grant us success!

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Explanation of Allah's saying:

(If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them)

Q: Allah (Exalted be He) said: (We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful) (But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.) **The question is: Some Muslims interpret this Ayah to mean that no harm for a Muslim to travel to the Messenger's grave (peace be upon him) and ask him to seek Allah's forgiveness for them from his grave. Is this act valid? Is it in accordance with Allah's (Exalted be He) Statement? Does the word "come" mean going to him in his life or after his death? Does a Muslim apostatize from Islam, if he or she does not judge by the Sunnah (whatever reported from the Prophet) of the Messenger of Allah? Are the disputes mentioned related to this life or the Hereafter?**

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A: This noble Ayah encourages the Ummah (nation based on one creed) when they wrong themselves by committing sins or serious acts of Shirk (associating others in worship than Allah) to come to the Prophet (peace be upon him) with Tawbah (repentance) and regret so that he (peace be upon him) seeks Allah's Forgiveness for them. The word "coming" here refers to going to him during his life time (peace be upon him) when he called the hypocrites and others to come to him and declare their Tawbah, return to Allah (Exalted be He), and ask him (peace be upon him) to supplicate to Allah to accept their Tawbah and change their conditions. This is why Allah (may he be Exalted) says: (We sent no Messenger, but to be obeyed by Allâh's Leave.) Obedience to the Messenger (peace be upon him) is only attained by Allah's Will i.e. the Divine Decree. Thus, whoever is Divinely guided will be guided and whoever is Divinely left to go astray will not be guided, since the matter is in Allah's Hands (Glorified be He). Whatever He wills, it will be and whatever He does not will, it will not be. Allah (Glorified be He) says: (And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).) As for the Shar`i (Islamically lawful) Will, He (Glorified be He) has permitted both human and jinn to be guided and this is what He wills and ordains on them to do. He (Exalted be He) says: (O mankind! Worship your Lord (Allâh)) Allah (Glorified be He) also says: (Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.) Then He says:

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﴾If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness﴿ i.e. they truly offer Tawbah (repentance) and regret, not just in words "and the Messenger (peace be upon him) had begged forgiveness for them." In other words, if the Prophet (peace be upon him) supplicated to Allah (Exalted be He) to forgive them "indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful." This is an encouragement to them (the Servants) to come to the Messenger (peace be upon him) and declare their Tawbah before him and for him to intercede and ask for Allah's forgiveness, but it does not mean after his death as some ignorant people think, for going to him after his death for this purpose is impermissible. However, people may visit him for greeting and this applies to whomever lives in Madinah or arrives there with the intention of offering Salah (prayer), reciting Qur'an, etc. Therefore, if a person comes to the Masjid (mosque), they should greet the Messenger (peace be upon him) and his two Companions (i.e. Abu Bakr and `Umar); however, it is impermissible to travel to visit the grave; the travel should be for the Masjid. Visiting the graves of Al-Siddiq and `Umar (may Allah be pleased with both of them) should be subsequent to the visit of the Masjid. This is because he (peace be upon him) stated: ﴾No one should travel (to visit any Masjid) except for three Masjids: Al-Masjid Al-Haram, My Masjid and Al- Masjid Al-Aqsa ﴿ (Agreed upon by Imams Al-Bukhari and Muslim). It is not permissible to travel to visit graves, but if someone arrives to Al-Masjid Al-Nabawy, it is permissible for them to greet the Prophet (peace be upon him) and his two Companions (may Allah be pleased with both of them).

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According to the previously mentioned Hadith, it is impermissible to travel specifically for the purpose of visiting the grave.

Regarding Istighfar (seeking forgiveness from Allah), this was in his lifetime, not after his death. The evidence is that the Sahabah, who were the most knowledgeable of the Prophet (peace be upon him) and the most understanding of the religion did not do so. The Prophet (peace be upon him) said: ﴾When a man dies, his acts come to an end except for three matters: recurring charity, knowledge (by which people) benefit or a pious son, who prays for him (for the deceased).﴿ As for what he (peace be upon him) said that whoever conveys blessings upon him, their blessings will be submitted to him, this is a distinctive feature relevant to conveying blessings upon him; for whoever conveys blessings upon him (peace be upon him) once, Allah (Exalted be He) conveys blessings upon them

ten-fold. He (peace be upon him) also said: (Invoke more blessings on me on Fridays, for your blessings will be submitted to me. The people asked: O Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decomposed? He replied: Allah has prohibited the earth from consuming the bodies of Prophets.) This ruling is restricted to conveying blessings upon him. Moreover, it is reported in another Hadith that he (peace be upon him) stated: (Allah has roaming angels

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who convey the blessings of my Ummah to me.) This is a distinctive attribute of the Messenger (peace be upon him) that he is being informed of that. On the other hand, going to the grave to offer Tawbah (repentance) and seek forgiveness has no origin; it is an impermissible and abominable act of Bid`ah (innovation in deen) and a means to Shirk (associating others in worship with Allah), such as asking for intercession, curing a patient, attaining victory over enemies and so on, as well as asking for Du`a' (supplication). All this is not permissible, for the Prophet (peace be upon him) did not do these things, nor did anyone else after their death. It is not permissible to invoke or request the intercession of a deceased person, whether he is the Prophet (peace be upon him) or any other person. However, this was done during his lifetime, like those who used to ask for his intercession saying: O Messenger of Allah, intercede with Allah that He will forgive me, cure my patient, return back the absent, give me so and so. The same also occurs on the Day of Judgment after Resurrection, when the Mu'minun will come to Adam and ask him to intercede for them with Allah to start to judge among them, but he will apologize and refer them to Nuh (Noah), then he will apologize and refer them to Ibrahim (Abraham) who will apologize and refer them to Musa (Moses), who will apologize and refer them `Eissa (Jesus), who in turn will refer them to Muhammad (peace be upon him). After they all excuse for not interceding, Muhammad (peace be upon them) will declare : (I am for that! I am for that!) He will come forward and prostrate beneath the `Arsh (Allah's Throne)

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and praise His Lord with words of praise inspired by Allah (Exalted be He). He will be told: ("Raise your head, speak and you will be heard, ask and you will be answered, intercede and your intercession will be accepted.") Therefore, the Prophet (peace be upon him) will continue interceding for the people there until He (Exalted be He) judges among them, and he (peace be upon him) will intercede for the people of Jannah (paradise) until they enter it. So, this will happen because he (peace be upon him) will be present but during the Barzakh (period between death and the Resurrection) after his death; he should not be asked to intercede, cure a patient, return an absent person back, and such things. The same applies to other deceased persons, for they should not be asked any such things; rather, we should supplicate to and seek forgiveness from Allah (Exalted be He) for them, if they are Muslims. This should be sought from Allah alone, such as saying: O Allah! Accept your Prophet's intercession (peace be upon him) for me; O Allah cure my patient; O Allah grant me victory over my enemy, and so on. Allah (Exalted be He) says: (Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).) Allah (Glorified and Exalted be He) also says:(And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).) Regarding His statement (Exalted be He): (But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them) this is general, for it is impermissible for Muslims

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to deviate from Allah's Shari`ah; on the contrary, they must rule according to it in everything, regarding acts of worship, transactions, and all spiritual and worldly affairs, for it is comprehensive. Allah (may he be Glorified) says: ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ And: ﴾And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴿ ﴾And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴿ ﴾And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴿ These Ayahs are generally applied to all things about people disagree and dispute. This is why Allah (Glorified be He) says: ﴾But no, by your Lord, they can have no Faith﴿ meaning Muslims and others ﴾until they make you (O Muhammad صلى الله عليه وسلم) judge﴿ i.e. during his life and rule by his Sunnah after his death, for ruling according to his Sunnah is to judge by the Qur'an and the Sunnah: ﴾in all disputes between them﴿ i.e. in all that they dispute about. That is what must be done to make the Noble Qur'an and the Messenger (peace be upon him) the judge among them during his life

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and after his death as well as following his Sunnah; which is a declaration and interpretation of the meanings of the Qur'an. As for Allah's Statement (Glorified be He): ﴾and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿ it means that their hearts should be opened to his judgment and they should have no resistance to it, because it is the undisputable truth. At the same time, it is the judgment of Allah (Glorified and Exalted be He). Hence, we must submit and feel comfortable without having any objection, not only this, but we must also have full submission to and confidence in Allah's Rulings. This is the duty of all Muslims with respect to any claims or disputes that arise among them, whether relating to spiritual, financial, or marital affairs.

This is the origin of having Iman in Allah (Exalted be He) and His Messenger (peace be upon him) regarding applying, accepting and believing that Shari'ah is the arbitrator between people. It is essential, even though some have claimed that it is permissible to rule by other than it or that it is permissible for people to refer to parents, grandparents or man-made laws. However, whoever claims that this is permissible has no Iman and in effect commits major Kufr (disbelief). Whoever says that ruling by Allah's Shari`ah is not mandatory, but it is best to apply it, its

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laws are better or that laws are equal to Allah's Shari`ah apostatizes from Islam. This apostasy occurs in three forms:

First, saying that the Shari`ah is better but there is nothing wrong with ruling by other than it.

Second, saying that the Shari`ah and laws are similar and that there is no difference between them.

Third, saying that laws are better and more worthy of application than Shari`ah and this is the worst view of all. However, all these views constitute Kufr and apostasy from Islam.

However, if someone maintains that it is an obligation to rule by the Shari`ah and that it is not permissible to rule by man-made laws that contradict it, but they still rule by them for personal gain, bribe, political affairs, and so on, while knowing that this contradicts the Shari`ah, they will have

imperfect Iman and commit minor Kufr, Zhulm (injustice), and Fisq (flagrant violation of Islamic law). This meaning was authentically reported from Ibn `Abbas (may Allah be pleased with both of them), Mujahid and a group of Salaf (righteous predecessors, may Allah be Merciful with them). It is also the view of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body); contrary to the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and those who followed their way. Allah is the One to be sought for help and support.

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Understanding the Ayah: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ **and the Ayah:** ﴾And whoever kills a believer intentionally, his recompense is Hell to abide therein﴿

Q: Allah (Glorified and Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ **And:** ﴾And whoever kills a believer intentionally, his recompense is Hell to abide therein﴿ **Kindly, resolve [the apparent conflict between] these two Ayahs Qur'anic verses).**

A: There is no conflict between these two Ayahs. In the first Ayah, Allah (Exalted be He) makes it clear for His servants that all sins other than Shirk (associating others with Allah in His Divinity or worship) may be forgiven or punished depending on Allah's Will. If He wills, He may pardon those sins or He may punish those who die in a state of disobedience for violating His prohibitions and committing acts that incur His wrath. As for the case of a Mushrik (one who associates others with Allah in His Divinity or worship), Allah will not forgive him. Rather, he will abide eternally in the Hellfire, if he dies while in the state of Shirk. We seek refuge in Allah from this.

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In the second Ayah,

Allah (Exalted be He) threatens punishment upon one who kills a believer unjustly. One who does this will be punished in the Hellfire and shall incur Allah's wrath for doing so. Allah (Exalted be He) states: ﴾And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.﴿ The meaning is that this punishment serves him right and it will be Allah's mercy to pardon and forgive him, for He is the true Lord of pardon and forgiveness. The murderer may also suffer punishment for a length of time after which he is taken out of the Hellfire. Unlike the eternal abiding of the Kafir (disbeliever) in the Hellfire, the disobedient Muslim will abide therein only temporarily. Abiding in the Hellfire is of two forms: eternal abiding, which applies to the case of the Kafirs, as Allah (Glorified be He) says: ﴾Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.﴿ Allah (Exalted be He) also states in Surah Al-Ma'idah: ﴾They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.﴿ As for disobedient Muslims like murderers, adulterers, disrespectful sons, usury dealers, and drinkers,

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they are left to the Will of Allah. This is based on the Ayah which reads: ﴾but He forgives except that (anything else) to whom He wills﴿ It may be Allah's will to pardon them because of the righteous deeds they did in this life. These deeds include their belief in the Oneness of Allah and their being Muslims submitting to Him. He may also pardon them because of Shafa`ah (intercession) of the intercessors provided that they die in the state of Tawhid.

Allah (Exalted be He) may also choose to punish them whereby they will enter Hellfire to suffer punishment commensurate with their sins, then they will be taken out from it. The authentic Hadiths narrated from the Prophet (peace be upon him) indicate that on the Day of Resurrection, the Prophet (peace be upon him) will intercede with Allah (Exalted be He) for the disobedient Muslims of his Ummah (community). Allah (Exalted be He) will accept the intercession of the Prophet (peace be upon him) four times. Each time the Prophet (peace be upon him) intercedes, a group of Muslims will be taken out of the Hellfire. Allah (Exalted be He) will also accept the intercession made by the angels, believers and children who died at young age. It is through their intercession that Allah (Exalted be He) will bring out of Hellfire whom He wills. There will remain in Hellfire a group of disobedient Muslims, who died upon Tawhid. Allah (Exalted be He) will bring them out of Hellfire by His mercy and grace. Only Kafirs will dwell eternally in the Hellfire as mentioned in the Qur'an.

The questioner can now know how to reconcile between the above-mentioned Ayahs based on textual proofs of other Ayahs and on the general meaning of the Hadiths, which promise Jannah (Paradise) to those who die as Muslims,

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unless it be the will of Allah to punish any disobedient Muslim He wills. He (may He be Praised) is the All-Wise, the Just. Whatever He decrees, He does.

Allah (Exalted be He) may not punish some disobedient Muslims due to their performance of good deeds or due to Shafa`ah (intercession) of the intercessors and above all out of His mercy and grace.

69- Explanation of Allah's Saying:

(that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation))

Q: Allah (Exalted be He) says: (that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation)) **Does this mean that Allah has commanded His Messenger (peace be upon him) to judge according to the rulings embedded in the Qur'an without exerting any personal effort pertaining to matters that have no text? Did the Messenger of Allah (peace be upon him) ever practice Ijtihad (juristic effort to infer expert legal rulings)?**

A: Allah (Glorified and Exalted be He) has commanded His Messenger (peace be upon him) to judge among people according to what has been revealed to him. Allah (Exalted be He) says: (And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed)

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He (peace be upon him) used to judge according to what Allah (Exalted be He) revealed and when there was no text, he practiced Ijtihad and depended on evidence from Shari`ah (Islamic law). It is confirmed that the Prophet (peace be upon him) said: (You people present your cases to me and some of you may be more eloquent and persuasive in presenting their argument than others. If, as a result, I give someone's right to another, I am in fact giving them a piece of the Fire. They can either take it or leave it.) (Agreed upon by Al-Bukhari and Muslim and it was related on the authority of Um Salamah, may Allah be pleased with her) The Hadith means that the Prophet (peace be upon him) might practice Ijtihad in judgments on the basis of Shari`ah rules when there was no specific legal evidence on the case in question. Thus, anyone who knows that the judgment is not based on the truth or witnesses presented are false, indeed takes a piece of the Fire. They should beware of that and fear Allah, even if the judge was the Messenger of Allah (peace be upon him). This is because a judge depends on what is known of the trustworthiness and uprightness of the witness or of the claimant's oath. So the claimant may bring false witnesses, who are known to be trustworthy while he has no right, or he may know they are false witnesses while the judge considers them to be upright, for they fulfill the requirements of uprightness according to him. In this case, the money, disputed item or the Qisas (retaliation) are not the claimant's right since he knows it is not and he also knows that he has transgressed and wronged the other party.

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The right will not be lawful for the plaintiff even if the judge gives it to him, for a judge can only judge according to the apparent documents presented to him. That is why the Prophet (peace be upon him) said, ("If, as a result, I give someone's right to another, I am in fact giving them a piece of the Fire.") Therefore, the Prophet (peace be upon him) judged according to what Allah (Exalted be He) revealed to him and whenever a matter had no revealed text, he practiced Ijtihad to set example

for the nation to follow. In both cases, the judgment is according to what Allah (Exalted be He) has revealed, as he is applying Shari`ah which Allah (Exalted be He) revealed. Thus, when Al-Zubayr ibn Al-`Awwam (may Allah be pleased with him) complained that someone had taken a piece of his land, the Prophet (peace be upon him) said: ﴾Present your two witnesses or he will take an oath [to deny your claim]. So Al-Zubayr said: Then he will take a false oath caring for nothing? The Prophet (peace be upon him) said: You have no right but that.﴿ (Agreed upon by Al-Bukhari and Muslim) ﴾When the Prophet (peace be upon him) sent Mu`adh as a delegate to Yemen, he asked him, 'How will you judge in cases presented to you? 'He said, 'I will judge according to what is revealed in the Qur'an.' He (peace be upon him) asked, 'What if you do not find it in the Qur'an?' He said, 'I will judge according to what is in the Sunnah (whatever is reported from the Prophet).' He (peace be upon him) asked, 'What if you do not find it in the Sunnah?' He said, 'I will practice Ijtihad and will spare no effort.' Upon hearing that, the Prophet (peace be upon him) tapped him on the chest and said, 'All praise be to Allah Who has granted the messenger of the Messenger of Allah success to act according to the rules that pleases the Messenger of Allah.'﴿ (Related by Al-Imam Ahmad and others with a Hasan (good) Isnad (chain of narrators).

Explanation of Allah's saying:

﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire﴿

Q: Allah (Exalted be He) says in His Noble Book, ﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire﴿ **What is meant by hypocrisy and hypocrites mentioned in this Ayah? Please, clarify the meaning.**

A: The hypocrites are those who pretend to be Muslims while they are not. They inwardly disbelieve in Allah and do not believe in the Prophet (peace be upon him). They are called hypocrites, because they do the outward acts of Islam and at the same time, they conceal disbelief. Allah (Glorified and Exalted be He) says, ﴾And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.﴿ ﴾They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!﴿ ﴾In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease.﴿ i.e. doubt and hypocrisy. ﴾A painful torment is theirs because they used to tell lies.﴿ The Ayahs (Qur'anic verses) that follow in Surah Al-Baqarah tell more about them.

As shown in the Ayahs, those are the hypocrites who disbelieve in Allah (Exalted be He) and do not believe His Messengers (peace be upon them). Allah (Glorified and Exalted be He) says, ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴿ ﴾(They are) swaying between this and that, belonging neither to these nor to those﴿

They are hesitant between the disbelievers and the Muslims; sometimes they support the disbelievers when they are victorious and sometimes they support the believers when they achieve victory. They are not steadfast and their faith is not affirmed and their religion is not upright. They are hesitant between the state of disbelief and the state of faith, and between the disbelievers and the Muslims. Allah (Exalted be He) has disclosed their disbelief in His saying, ﴾And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.﴿ ﴾So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.﴿ Those are the hypocrites. May Allah grant us safety and protection!

71- Interpretation of Allah's saying: ﴾Did they then feel secure against the Plan of Allâh?﴿

Q: What is the meaning of the saying of Al-Haqq (the Truth i.e. Allah) (may He be Blessed and Exalted): ﴾Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.﴿ **?**

A: In this great Ayah, Allah (Glorified be He) warns His servants against feeling safe from Allah's Planning against them, ﴾Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.﴿ What is meant here is to warn the servants of Allah against feeling secure from the plan of Allah (Exalted be He) when they persist in sins and remain heedless of His Right. However, what is meant by Allah's Plan against them is that He gives them respite and bestows His Blessings upon them, but they keep on disobeying Him and transgressing His Orders. Thus, they put themselves in a position where they will be taken suddenly in punishment for feeling secure and safe from Allah's Penalty and Anger, as He (Glorified be He) says: ﴾We shall gradually seize them with punishment in ways they perceive not.﴿ ﴾And I respite them; certainly My Plan is strong.﴿ Allah (Glorified and Exalted be He) also says: ﴾And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.﴿ He (may He be Praised) says:

﴾So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.﴿ This means that they are deprived of all good.

Therefore, all Muslims should not despair of Allah's Mercy or feel safe from His Plan and Punishment; rather, every Muslim should turn towards Allah (Exalted be He) in this worldly life having both fear and hope, for they must remember His Might and the severity of His Punishment upon violating His Orders. They should fear Him and avoid His Punishment. On the other hand, they must also remember His Mercy, Forgiveness, Generosity and Bounty; accordingly, they will think positively and be filled with hope of His bounty and Forgiveness. Allah is the One who grants success (Glorified be He) and there is no deity or lord but Him.

72- Explanation of Allah's saying:

(Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم))

Q: What is meaning of Allah's saying: (Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.) ?

A: This Ayah was revealed shortly before the Prophet's (peace be upon him) death. The Messenger of Allah (peace be upon him) concluded a treaty with some polytheists.

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Other polytheists breached the terms of the treaty with him while others had no treaty concluded with him. Thus, Allah (Exalted be He) revealed this Ayah in which the Prophet (peace be upon him) was commanded to free himself of the disbelievers and end treaty with them, because they proved unfaithful to its terms. Allah (may He be Praised) says: (Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.) (So travel freely (O Mushrikûn - See V.2:105) for four months (as you will) throughout the land)

Allah (may He be Praised) commanded His Prophet (peace be upon him) to announce disavowing the disbelievers. He was also commanded to complete the treaty to its full term with those disbelievers, who proved faithful to it and to grant a period of four months to those who proved otherwise. He sent Al-Siddiq (may Allah be pleased with him), `Aly (may Allah be pleased with him) and others in the tenth year of Hijrah (Migration of the Prophet) to announce among people that whoever concluded a treaty with the Prophet (peace be upon him), would have his treaty completed to its full term and whoever did not conclude a treaty with him would be granted an amnesty for a period of four months. Should this period expire without embracing Islam, it would be the right of Muslims to fight against them. This is the meaning of the Ayah according to the interpretation of scholars.

73- Explanation of Allah's saying: "Except those of the Mushrikûn with whom you have a treaty."

Q: What is the interpretation of the fourth Ayah mentioned in Surah Al-Tawbah which reads: ﴾Except those of the Mushrikûn (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely Allâh loves Al-Mattaqûn (the pious - See V.2:2).﴿ **?**

A: In this Ayah, Allah (Exalted be He) commands His Messenger (peace be upon him) to complete the treaty which he concluded with the polytheists to its full term so long as they prove faithful to the terms of the treaty and abstain from giving support to the enemies of the Muslims. If they should breach the treaty or give support to the enemies of Muslims, the Prophet (peace be upon him) is obliged to engage in fight against them. When Quraysh helped Banu Bakr against Khuza`ah, this was seen as a clear violation of the provisions of the treaty, which the Prophet (peace be upon him) had signed with Quraysh and Banu Bakr. The Prophet (peace be upon him) fought against them on the day he opened Makkah. He entered Makkah and opened it by force in the eighth year of Hijrah (Prophet's migration to Madinah) because of their breach of the treaty. By the time Khuza`ah formed an alliance with the Prophet (peace be upon him), Banu Bakr also made alliance with Quraysh. Without caring at all for the provisions of the treaty, Banu Bakr launched a sudden attack against Khuza`ah even though the latter was still an ally of the Prophet (peace be upon him).

They sought help from the Messenger of Allah (peace be upon him) and asked him to give them support against the attackers. The Prophet (peace be upon him) promised them victory. At that time Quraysh was providing Banu Bakr with property and arms. The Prophet (peace be upon him) fought them and Allah (Exalted be He) helped him open Makkah. The treaty was to last for ten years but the Quraysh breached it by giving help to Banu Bakr. That was why the Prophet (peace be upon him) invaded them and Allah granted him success.

74- Explanation of Allah's saying:

﴾Then when He gave them of His Bounty﴿

Q: I would like to know the detailed Tafsir (explanation of the meanings of the Qur'an) of Ayahs (Qur'anic verses) number 76 to 78 of Surah Al-Tawbah.

Do they apply to a person who has promised Allah to give up a certain sin and asked Allah (Exalted be He) to send His wrath upon them, if they commit it again?

A: The Ayahs referred to are those revealed concerning the hypocrites, Allah's (Exalted be He) says: ﴾Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse.﴿ ﴾So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies.﴿ ﴾Know they not that Allâh knows their secret ideas, and their Najwa (secret counsels), and that Allâh is the All-Knower of things unseen.﴿

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They indicate that a person who promises Allah (Exalted be He) to do something and then breaks their promise is characterized by the traits of hypocrisy, and is in danger of being punished with hypocrisy for breaking his promise and lying. Thus, Allah (Glorified be He) warns people against the traits of the hypocrites; encourages them to be honest and to keep their promises; and clarifies that He knows their secrets and private conversations, and that none of their affairs is hidden for Him. However, this does not prevent them from performing sincere Tawbah (repentance to Allah); if a person performs sincere Tawbah, Allah (Exalted be He) will forgive all their sins, whether they are related to Kufr (disbelief), hypocrisy or something less serious. Allah (Glorified be He) says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ Allah (Glorified and Exalted be He) also says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ He (may He be Praised) also says: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿

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The scholars unanimously agreed that this Ayah refers to those who have repented.

It is authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾A person who repents from their sins is like one who has not committed any sin at all.﴿ It is also authentically reported from him that he (peace be upon him) said, ﴾Islam wipes out all that was committed before it (previous misdeeds); and Tawbah also wipes out all that was committed before it.﴿

75- Explanation of Allah's saying:

(So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers.)

And: (There is no compulsion in religion.)

Q: Some colleagues say that a person who does not accept Islam is free and we should not force them to it. They support their claim by Allah's saying (Exalted be He), (So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers.) **Allah (Exalted be He) also says,** (There is no compulsion in religion.)

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What is your opinion on this claim?

A: Scholars state that these two noble Ayahs (Qur'anic verses) and similar Ayahs were revealed regarding the people who pay Jizyah (poll tax required from non-Muslims living in an Islamic state), such as the Jews, the Christians and the Magi. Those people should not be forced to embrace Islam;

they should rather be given the choice either to accept Islam or pay Jizyah. Some scholars held that this ruling was in force during the early days of Islam, but later on it was abrogated by Allah's command to fight and make Jihad (striving in the Cause of Allah). According to this opinion, a non-Muslim who refuses to embrace Islam must be fought until he accepts Islam or pays Jizyah if he meets its conditions. Thus, it is obligatory to oblige the Kafirs (disbelievers) to accept Islam, if they are not among those who pay Jizyah, because their conversion to Islam brings about their happiness and salvation in the worldly life and the Hereafter. Obliging a person to adhere to the truth, in which their guidance and happiness lie, is better for them than remaining on falsehood, exactly like a person forced to fulfill the duties they owe to another person even if by jail or beating. Obliging the Kafirs to believe in Tawhid (monotheism) and embrace Islam is more preferable and appealing, because it brings them happiness in this worldly life and in the Hereafter unless they belong to the People of the Book, such as the Jews, Christians or Magi. Islam ordained that those three sects should be given the option either to embrace Islam or pay Jizyah in full submission. A group of scholars hold the opinion that all Kafirs are part of those three sects in this ruling; they should be given the option either to embrace Islam or to pay Jizyah,

but the preponderant opinion is that this ruling is only applied to these three sects. This is because the Messenger of Allah (peace be upon him) fought the Kafirs inhabiting the Arabian Peninsula and did not accept anything from them except Islam. Allah (Exalted be He) says, ﴾Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.﴿ Allah (Exalted be He) does not say, "or if they pay Jizyah", so the Jews, the Christians and the Magians should be requested to embrace Islam; if they refuse, they should pay Jizyah; if they refuse to do that as well, it is obligatory on Muslims to fight them when possible. Allah (Glorified and Exalted be He) says, ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿

It is authentically reported that the Prophet (peace be upon him) collected Jizyah from the Magi. However, it was not authentically reported from the Prophet (peace be upon him) or his Sahabah (Companions, may Allah be pleased with them) that they collected Jizyah from other than the three sects mentioned above. This is based on Allah's saying (Exalted be He), ﴾And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone).﴿ He (Glorified be He) also says,

﴾Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.﴿ This Ayah is called the Ayah of the Sword, which, in addition to similar Ayahs, abrogated the ones stating that there is no compulsion in accepting Islam. May Allah grant us success!

76- Explanation of Allah's saying: ﴾And no moving (living) creature is there on earth but its provision is due from Allâh.﴿

Q: A brother from Banias coast, Syria, says: Allah (Exalted be He) says: ﴾And no moving (living) creature is there on earth but its provision is due from Allâh.﴿ This means that Allah has bound Himself to feed anything that moves on the earth among humans, animals, insects and other creatures. Yet how can we explain the famines that afflict some African countries?

A: The Ayah (Qur'anic verse) is interpreted according to its literal meaning and all the disasters and famines that Allah (Exalted be He) decrees will not decrease or prevent the provision of anyone. In fact, anyone whom Allah has decreed to live more or receive some provision will receive it through various ways that they may or may not know. Allah (Glorified be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ And: ﴾And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you.﴿ The Prophet (peace be upon him) said, ﴾No one dies before having their provision and age in full.﴿ A person may be punished by poverty and scarcity of provision for reasons related to their deeds such as negligence, falling to fulfill their role or committing prohibited sins. Allah (Glorified be He) says: ﴾Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.﴿ Allah (Glorified and Exalted be He) also says: ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿ It is confirmed that the Prophet (peace be upon him) said, ﴾Truly, a servant is

deprived of provision for a sin they commit.﴿ Related by Al-Imam Ahmad, Al-Nasa'y and Ibn Majah with a good Sanad (chain of narrators).

A servant may also be afflicted with poverty, diseases or other hardships to test their gratefulness and patience. Allah (Glorified be He) says: ﴾And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ Allah (Glorified and Exalted be He) also says: ﴾And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).﴿ Good and evil in the Ayah refer to blessings and calamities. Moreover, the Prophet (peace be upon him) said, ﴾Amazing are the matters related to the believer! All matters relating to him are good. When he receives something he dislikes and is patient, this is good for him and if he receives something he likes and praises Allah, this is good for him. This does not apply to everyone, only the believers.﴿ (Related by Imam Muslim in his

Sahih Book of authentic Hadith) There are many Ayahs and Hadith to the same effect. May Allah grant us success!

77- Tafsir of Ayahs
106-108 of Surah Hud

Q: Kindly explain the saying of Allah (Exalted be He): (As for those who are wretched, they will be in the Fire, sighing in a high and low tone.) (They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).) (And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.) Is it to be understood that whoever enters the Jannah (Paradise) may be expelled from it if Allah so wills? Have these two Ayahs (Qur'anic verses) been abrogated by anything in the Qur'an after they were revealed in a Makkan (revealed in Makkah) Surah (Qur'anic chapter)?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, and his family and Companions and all those who follow his guidance. These Ayahs have not been abrogated; rather they are decisive. The scholars differed as to the meaning of the phrase (except as your Lord wills.) but they agreed that the delight of the people of Jannah will be everlasting and eternal; it will never cease or come to an end, and they will never be expelled from it. Hence after that,

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Allah (Glorified be He) says: (a gift without an end.) to refute what some people may imagine that some may be expelled from Jannah, for they will abide therein forever. Therefore, Allah (Glorified be He) says: ("Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise).) ("(It will be said to them): 'Enter therein (Paradise), in peace and security.') Allah (Exalted be He) states that they will be safe from death, safe from expulsion and safe from sickness. Hence, He (Glorified and Exalted be He) says: ("And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.) ("No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it.") So, Allah (Exalted be He) states that they will abide therein forever and will never be expelled from it and will never die. Allah (Glorified and Exalted be He) says: (Verily, the Muttaqûn (the pious. See V.2:2),

will be in place of Security (Paradise).) (Among Gardens and Springs,) (Dressed in fine silk and (also) in thick silk, facing each other,) (So (it will be). And We shall marry them to Hûr (fair female) with wide, lovely eyes.) (They will call therein for every kind of fruit in peace and security;) (They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,) (As a Bounty from your Lord! That will be the supreme success!) So, Allah (Glorified be He) tells us that the people of Jannah will be in a place of security where they will never be exposed to chaos and where the blessings will never be taken away from them.

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They will also be safe and will not face the danger of death, sickness, and expulsion, and they will never die.

Some scholars said that the phrase (except as your Lord wills.) refers to the extent of their stay in the grave rather than in Jannah, for the Mu'mins (believers) will be in the gardens and delights of Jannah. But, that is not Jannah itself; rather, it is a part of it, for a door will be opened from Jannah for Mu'mins in their graves and some of its fragrance, goodness and blessings will reach them. Then they will be transferred to Jannah which is high above the heavens. Some scholars said that what is meant by the phrase (except as your Lord wills.) is the length of their standing in the place of Resurrection, for Reckoning and reward or punishment, after they have been brought forth from their graves; then they will go to Jannah.

Some other scholars said that the meaning includes both things; the time that they spend in their graves and the time that they spend in the place of standing (on the Day of Judgment), and their passage across the Sirat (the bridge over the Fire). While in all of these places they are not in Jannah, but they will move from these places to Jannah. (except as your Lord wills.) Hence, we know that the matter is clear and there is nothing unclear or doubtful in it; all praise be to Allah Alone.

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The people of Jannah will be blessed therein and will abide therein forever. There will be no death, no sickness, no expulsion, no hardship, no grief, no menstruation, and no post-partum bleeding; rather, they will be in everlasting delight and goodness.

Similarly, the people of the Fire will abide in it forever; they will not leave it.

As for Allah's Saying: (except as your Lord wills.) it refers to the time they will spend in their graves or the time they will spend standing on the Day of Resurrection. After that, they will be driven to the Fire where they will abide eternally as Allah (may He be Exalted and Glorified) says in Surah (Qur'anic chapter) Al-Baqarah: (Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.) And in Surah Al-Ma'idah: (They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.) It may be worth mentioning that some of our Salaf (righteous predecessors) held the view that the Fire will come to a close thousands of years after its dwellers are being tortured in it when they will either die or be taken out it. Nevertheless, such a view is not acknowledged by the majority of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Rather, it is a Batil (null and void) opinion as many proofs from Qur'an and Sunnah refute it

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as mentioned earlier. Accordingly, the well-established view of Ahl-ul-Sunnah wal-Jama`ah in this

regard is that the Fire is everlasting; it will not end, its people will abide in it forever, and they will not leave it as the explicit texts of Qur'an and Sunnah prove. In addition to the proofs mentioned above, Allah (Glorified be He) says with regard to the Fire: ﴿whenever it abates, We shall increase for them the fierceness of the Fire.﴾ Allah (Glorified be He) also says in Surah Al-Naba' while addressing Kafirs (disbelievers): ﴿So taste you (the results of your evil actions). No increase shall We give you, except in torment.﴾ May Allah protect us from the Fire and the condition of those who dwell therein.

78- Explanation of Allah's saying: (And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See Verse 6: 121].)

Q: Allah (Exalted be He) says: (And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See Verse 6: 121].) **What is the meaning of this Ayah (Qur'anic verse)? What is meant by "Attributing partners to Him" in the Noble Ayah?**

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A: Scholars such as Ibn `Abbas and others interpreted this Ayah

as follows: When the Mushriks (those who associate others with Allah in His Divinity or worship) were asked about who created the heavens, the earth and them and they replied that it is Allah (Exalted be He). However, they worshipped idols such as Al-Lat and Al-`Uzza; they asked them for help; made vows for them; and sacrificed animals for their sake.

This testimony on their part is Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), but attributing partners to Allah (Exalted be He) renders such belief null and void and makes it of no benefit for them. Abu Jahl and those who were like him believed that Allah is their Creator, Sustainer and the Creator of the heavens and the earth but this kind of Iman (belief) did not benefit them, because they attributed partners to Allah by worshipping idols. This is the meaning of the Ayah according to Muslim scholars.

79- Tafsir of Allah's Saying: Allah does not change people's condition unless they change what is in their hearts

Q: What is the Tafsir (explanation/exegesis of the meanings of the Qur'an) of Allah's Saying in Surah (Qur'anic chapter) Ar-Ra`d: (Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.)

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A: This noble Ayah (Qur'anic verse) indicates that Allah (Glorified and Exalted be He) does not change - out of His Justice and Wisdom - the good state of a people into a bad one or vice versa, unless they change what is in themselves. If they change their state of uprightness and integrity, Allah (Exalted be He) will change their state and overtake them with punishment, distress, misery and sterility and other kinds of penalties, an exact recompense according to their evil crimes. Allah (Glorified be He) says: (And your Lord is not at all unjust to (His) slaves.) He (Glorified be He) may give them respite and gradually seize them with punishment in order that they might turn (to Allah's Obedience); otherwise, He overtakes them. Allah (Glorified be He) says: (So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.) They become in despair of any good - may Allah save us from His Punishment and Resentment - and they may be put off until the Day of Resurrection where their punishment will be worse. Allah (Glorified be He) says: (Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.) The meaning is that they are postponed and given respite until after death when the punishment will be more grave and much worse.

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On the other hand, they may be in distress committing evils and sins, then repent to Allah (Exalted be He) with regret and obey Him, so Allah (Exalted be He) changes their distress, dissension, adversity, and poverty into prosperity, unity and welfare due to their good deeds and repentance to Allah (Glorified and Exalted be He). In another context, Allah (Exalted be He) says: (That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allâh is All-Hearer, All-Knower.) This Ayah points out that if they were in prosperity and grace and then changed into committing sins, Allah will change their state. There is neither might nor power except with Allah! They may be given respite as mentioned before. Likewise, if they commit sins or disbelieve or go astray, then repent and adhere to obeying Allah, He will change their bad state into a good one. Allah (Exalted be He) will turn their dissension, adversity and sterility into unity, prosperity and fertility and all kinds of goodness.

80- How can we reconcile between Allah's saying: ﴾Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.﴿ **and that people cannot change what was predestined for them?**

Q: What is the Tafsir (explanation/exegesis of the meanings of the Qur'an) of Allah's (Exalted be He) saying: ﴾Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.﴿ **The enquirer adds: It is known that it is Allah, Who creates the souls and it is He Who can change them. Then, how can people change their state and change what was predestined for them? Kindly give us a full explanation about this subject. May Allah reward you with the best!**

A: It is Allah (may He be Praised) Who is the Disposer of affairs and worship as He wills (Glorified and Exalted be He). Allah has perfect wisdom and conclusive evidence. Allah (may He be Praised) explained for His Servants the means that draw them closer to Him and and the means to His mercy and benevolence. He also forbade them from approaching what entails His wrath, distances them from Him, and makes them deserve being afflicted with punishment. When performing the means, Allah (Exalted be He) prescribed for them and abstaining from those He proscribed for them, they do not exceed His Decree (may He be Praised), because Allah (Exalted be He) endowed them with minds,

tools and means that they can employ to control what they want i.e. to bring them good and ward off evil. In doing so, they do not exceed His will as Allah (Exalted be He) says: ﴾To whomsoever among you who wills to walk straight.﴿ ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ The Prophet (peace be upon him) was asked about this: ﴾It was said: O Messenger of Allah, if what we do was already decided and predestined for us, then what is the value of what we do? The Prophet (peace be upon him) said: Perform deeds for

everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him. The people predestined for happiness and salvation will find it easy for them the path of happiness and salvation, whereas the people deserving wretchedness will find it easy for them the path of wretchedness. Then he (peace be upon him) recited Allah's Saying: ﴾As for him who gives (in charity) and keeps his duty to Allâh and fears Him,﴿ ﴾And believes in Al-Husnâ.﴿ ﴾We will make smooth for him the path of ease (goodness).﴿ ﴾But he who is greedy miser and thinks himself self-sufficient.﴿ ﴾And belies Al-Husnâ (See the footnote of the Verse No.6)﴿ ﴾We will make smooth for him the path for evil.﴿ ﴿ The same applies to Allah's (Glorified and Exalted be He) saying: ﴾Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.﴿

His (Glorified and Exalted be He) Decree cannot be turned back. Yet, Allah (Glorified and Exalted be He) will change the condition of people if they change their state. If they change their state from obedience and uprightness into committing sins, Allah will change their state from tranquility, pleasure, ease and prosperity into other than that. Allah (Glorified be He) may give them respite and gradually seize them with punishment in order that they might turn (to Allah's Obedience); otherwise, He overtakes them. There is no might nor strength save with Allah (Exalted be He) who says: ﴾Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.﴿ And: ﴾So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.﴿

One should beware and fear Allah (Exalted be He), endeavor to perform what is right and abide by it, and not to evade it to do what is false because once doing so one will incur Allah's wrath through changing one's heart and changing the bounty one enjoys into its opposite of sterility, drought, poverty, need, and so on. It may be that Allah (Exalted be He) may change one's state from health into sickness, from security into fear, and other than that due to committing sins and evils. On the other hand, they may be committing evil and deviation and then repent to Allah with regret and obey Him

and adhere to His religion, so Allah (Exalted be He) changes their fear, poverty, adversity and enmity into security, welfare and adherence to His Religion guiding them to prosperity, love, cooperation and drawing near to one another out of His Grace (Exalted be He). In this context, Allah (Exalted be He) says: ﴾That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves.﴿ Servants of Allah have means; they can work and have will and resolution. Yet, they cannot exceed what Allah (Exalted be He) Decreed and willed. They should employ their means in obeying Allah (Exalted be He) and His Messenger (peace be upon him) and to adhere to what Allah (Exalted be He) has ordered them and to beware of what Allah and His Messenger (peace be upon him) forbade. They should seek help and success from their Lord. It is Allah (may He be Praised) Who bestows blessings and grants success and guidance. His (Glorified and Exalted be He) is the favor, the blessing, and benevolence. With His Hand is benevolence and the guidance of the Servants. It is He Who can either guide or misguide them. He (may He be Praised) guides whomever He wills and leaves (allows) to stray whomever He wills.

In conclusion: The servants have their own means and works. Allah (Exalted be He) gave them the means to distinguish what is harmful from what is useful and what is good from what is evil. If a person employs his mind and means to do good, then Allah will reward him with a great good, endow him with abundant blessings and welfare after he was in bad and evil condition. When he repents to Allah and remains on the right way, then thanks to Allah's Generosity, He (Glorified and Exalted be He) changes his bad condition into

good. On the other hand, if one was in ease and leading a right course and then deviates from the right path and follows his vain desires and the temptations of Satan, then Allah (may He be Praised) may accelerate his punishment and may change his condition. Thus, he should beware lest his temptation should be the bounties Allah (Glorified and Exalted be He) conferred upon him.

81- Explanation of the Ayah whose meanings say: (And argue with them in a way that is better)

Q: Allah (Exalted be He) says (what means): (Invite (mankind, O Muhammad peace be upon him) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) **To whom does the pronoun "them" refer in Allah's Saying:** (...and argue with them?)

A: The pronoun refers to the invited people and the Ayah (Qur'anic verse) means: call people to the Way of your Lord. The pronoun "them" in "argue with them" refers to those called people, whether they are Muslims or non-Muslims. The same meaning is manifested in the Saying of Allah (Glorified be He): (And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses).) The People of the Book are the Jews and Christians. They are Kafirs (disbelievers).

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It is not permissible to argue with them unless this is done in a good manner, except for the oppressive people among them who should be treated in the manner they deserve.

82- Tafsir of the verse, ﴾There is not one of you but will pass over it (Hell)﴿

Q: What is the Tafsir (exegesis of the meanings of the Qur'an) of Allah's saying (Exalted be He), ﴾There is not one of you but will pass over it (Hell)﴿ ?

A: The Prophet (peace be upon him) interpreted this Ayah (Qur'anic verse) saying that it refers to passing over Hell, because the Sirat (the bridge over the Fire) is placed over it. The pious people will pass and be saved by Allah from its evil; the Kafirs (disbelievers) will fall into it; and the sinners will be in a dangerous situation. We implore Allah (Exalted be He) to grant us safety. Allah (Glorified be He) says: ﴾There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.﴿ ﴾Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).﴿

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Explanation of the Ayah whose meanings say:

﴾Allâh is the Light of the heavens and the earth﴿

Q: I would like your Eminence to interpret for me the Ayah (whose meanings are translated as): ﴾Allâh is the Light of the heavens and the earth.﴿

A: The meaning of the Noble Ayah (Qur'anic verse) according to Muslim scholars is that Allah (Glorified be He) illuminates them. All the light existing in the heavens, the earth and on the Day of Resurrection is from the Light of Allah (Glorified be He).

There are two kinds of light: first, created light which exists in the worldly life, in the Hereafter, in Jannah (Paradise) and among people now, such as the light of the moon, the sun, and the stars. It also includes the light of electricity and fire. All such lights are created by Allah (Glorified and Exalted be He).

As for the second kind, it is not created; it is one of the Attributes of Allah (Glorified and Exalted be He). Allah (Glorified be He), with all His Attributes, is the Creator, and anything other than Him is created. Both the Light of His Face (Glorified and Exalted be He) and the Light of His Self are not created; rather, they are one of His Attributes (Glorified and Exalted be He).

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Such great Light is an Attribute of Allah (Glorified be He). It is not created, but it is one of His Attributes, the same as His Hearing, Sight, Hand, Leg, and other great Attributes of Him (Glorified and Exalted be He). This is the truth followed by Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream).

84- Explanation of the Ayah whose meanings say: (And those who invoke not any other god along with Allâh)

Q: What is the Tafsir (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as): (And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.) (The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.) **Does the Ayah (Qur'anic verse) mean that if a person commits the three mentioned major sins, they will stay in Hell forever or that if they commit one of them, they will remain in Hellfire forever? If a person kills someone, will they stay in Hell forever? We hope that you will give us a detailed explanation of the Noble Ayah.**

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A: This great Ayah warns against Shirk (associating others with Allah in His Divinity or worship), Qatl (murder) and Zina (sexual intercourse outside marriage) and it addresses a threat to those who commit all or any of these crimes in its closing words: (... and whoever does this shall receive the punishment.) The punishment is a pit in Hellfire according to some of the Mufassirs (exegetes of the Qur'an) or, as other scholars say, a grievous torment which is explained by the Saying of Allah (may He be Exalted): (The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.) Indeed, the Ayah indicates that the punishment of those who commit these three crimes will be multiplied and that they will abide therein in disgrace and shame. However, these three crimes are in different levels. The crime of Shirk is the worst crime and the gravest sin and the person who commits it will stay in Hell eternally forever and will never be brought out of it according to the Ijma' (consensus) of scholars. Allah (may He be Exalted) says in His Glorious Book: (It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.) And: (... But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.) Allah (may He be Glorified) also says:

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(And indeed it has been revealed to you (O Muhammad peace be upon him), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.") Allah (may He be Glorified) also says in their regard: (They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.) There are many Ayahs that stress this same meaning. If a Mushrik (one who associates others with Allah in His Divinity or worship) dies while persisting in Shirk and does not make Tawbah (repentance to Allah), they will stay in Hell forever and will be deprived of

Paradise and Allah's Forgiveness by the Ijma' (consensus) of Muslim scholars. Allah (may He be Exalted) says: ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode...﴿ And: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills...﴿ Allah (may He be Exalted) declares in these Ayahs that those who ascribe partners with Him will be deprived of His Forgiveness, if they die while still committing this abominable act. Any crimes lesser than Shirk are under Allah's Will.

Consequently, if a person dies while still ascribing partners to Allah in worship, they will stay in Hell forever as stated by the people of knowledge who unanimously agreed to this fact as this is the punishment of those who worship idols, trees, stars, the sun, the moon, the prophets, the dead Awliya' (pious people) or those who call upon them for help and ask them for support while near or away from their graves, saying for example, "O Master

so and so Maddad (give us strength)! O our Master, Al-Badawy, help us, or O our Master `Abdul-Qadir, or our Master, the Messenger of Allah, help us, support us," or "O our Master Al-Husayn, or O Fatimah or O Zaynab!" and other people who are called upon instead of Allah by those who commit Shirk. Indeed, all these acts are classified as major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) whose perpetrator, if they die persisting in them, will be punished eternally in Hell. May Allah protect us from this.

As for the second and third crimes, namely killing and Zina, they are less serious than Shirk, but they are the gravest sins following Shirk as long as the person who commits them does not consider them to be Halal (lawful), but is aware that they are Haram (forbidden), yet is driven by anger, desire or other impulses to commit murder; or driven by desire and incitement of Satan to commit Zina, while they know that killing without a just cause is prohibited and that Zina is also prohibited. Accordingly, those who fall into these two major crimes are threatened with the punishment stated in the aforementioned Ayah, unless Allah forgives them or accepts their sincere Tawbah before their death. Indeed, due to the grossness of these two crimes and the corruption that results from them, Allah (may He be Exalted) mentions them side by side with the crime of Shirk in this Ayah. Allah (may He be Exalted) threatens those who commit these three crimes that He (may He be Glorified) will double the punishment for them and make Hell their eternal abode to shun people away from them and warn them against their evil consequences. However, other texts from the Qur'an and Sunnah indicate that killing and Zina are less grievous than Shirk, if the perpetrator does not consider them lawful,

and so they are included in the Saying of Allah (may He be Exalted): ﴾... but He forgives except that (anything else) to whom He wills.﴿ But if a person considers these two sins as lawful, they become a Kafir (disbeliever) and take the same ruling as Kafirs in their remaining in eternal punishment on the Day of Resurrection. We ask Allah to grant us safety and protection.

On the other hand, anyone who commits any of these three crimes or others, then shows sincere Tawbah to Allah (may He be Exalted), Allah will forgive them and replace their evil deeds with good ones if they follow their Tawbah with faith and good deeds. In accordance with the foregoing, Allah (may He be Exalted) says after speaking about these three sins and the punishment of those who commit them: ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Ever Oft-Forgiving, Most Merciful.﴿ Indeed, Allah (may He be Exalted) forgives people who commit evil deeds other than Shirk

if He so wills, or He may punish them according to their sins then takes them out of Hell by the intercession of intercessors, such as the intercession of Prophet Muhammad (peace be upon him) and the intercession of the angels, the children who died before reaching puberty and the believers. There will remain in Hell some of the believers in Tawhid (Oneness of Allah) who will not deserve intercession. Allah will take them out (may He be Exalted) by His Mercy, because they died on Tawhid and faith in Allah. They will enter Hell because of sins and evil deeds which they have committed. After being purified from them and finishing the period which Allah (may He be Exalted) ordained upon them in the Fire, they will be taken out of Hell by Allah's Mercy and thrown into a river called the River of Life, which is one of the rivers of Paradise. In this river, they will grow up like

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a seed in the soil and when they become fully recreated Allah (may He be Exalted) will allow them to enter Paradise. Thus, the wrongdoer such as a killer or an adulterer will not stay in Hell permanently like the case of a Kafir. Rather, the period they will pass in Hell is pursuant to the punishment prescribed for their crimes, whereas the Kafirs shall stay in Hell forever. Eternity in Hell for committing Shirk is inescapable and a never-ending punishment. Allah (may He be Exalted) says in Surah (Qur'anic chapter of) Al-Baqarah concerning the Mushriks: ﴾Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.﴿ Moreover, Allah (may He be Exalted) says in Surah of Al-Ma'idah: ﴾Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.﴿ ﴾They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.﴿ Therefore, the believing sinners who will enter Hell, will be brought out of it when the period which Allah (may He be Exalted) ordained upon them ends either by the virtue of the intercession of the intercessors or by Allah's Mercy without the intercession of anyone as related in the Hadiths of the Prophet (peace be upon him) regarding intercession under the category of Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). The Hadiths state that there will remain in Hell people who will not come out by help of intercession; Allah shall bring them out of it just by His Mercy, for having died while believing in Tawhid. By this, it is known that the period the believing sinners will spend in Hellfire has an end. The Arabs may use eternality

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for a long stay as some poets said describing some people:

They remained there eternally

Meaning they stayed a long period of time. Accordingly, those who will remain in Hell eternally are its inmates, namely the Kafirs whom the Fire will be closed on and they will not get out of it. Allah (may He be Exalted) says: ﴾But those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).﴿ ﴾The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.)﴿ And: ﴾Verily, it shall be closed upon them﴿ ﴾In pillars stretched forth (i.e. they will be punished in the Fire with pillars).﴿ May Allah protect us!

85- Explanation of the Ayahs whose meanings say: ﴾Alif-Lâm-Mîm﴿ ﴾The Romans have been defeated﴿

Q: What is the Tafsir (explanation/exegesis) of the Ayahs (whose meanings are translated as): ﴾Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴿ ﴾The Romans have been defeated.﴿ ﴾In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.﴿ **? Kindly interpret these Ayahs. Who are the Romans referred to in the Ayahs?**

A: The Romans are the followers of Christianity. Victory was shared by turns between them and the Persians; sometimes the Romans conquered the Persians and sometimes the Persians were the conquerors. The Qur'an announced in advance the defeat of the Romans at the hands of the Persians. Allah (may He be Exalted) says:

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﴾In the nearest land, and they, after their defeat, will be victorious.﴿ ﴾Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians).﴿ The prophecy was fulfilled when the Romans defeated the Persians. The defeat took place during the early days of the Prophet's mission. He (peace be upon him) was staying in Makkah at that time. Fulfilled just as the Qur'an foretold, the prophecy came to furnish a clear proof attesting to the truthfulness of Prophet Muhammad's messengership.

Allah (may He be Glorified and Exalted) is the Knower of unseen matters. He informs His Prophet (peace be upon him) of whatever unseen matters He wills. Just as He informed him of some past events, He also gave him information about many things that will come to pass in the future. For example, He gave him news about the tribe of `Ad, Thamud, the People of Nuh (Noah, peace be upon him), Pharaoh and others. Allah (may He be Exalted) also informed him of things that will happen on the Day of Resurrection, the conditions of the dwellers of Jannah (Paradise) and the dwellers of the Hellfire. All these unseen matters have been mentioned in the Qur'an. The fulfillment of these prophecies proved the truthfulness of Prophet Muhammad (peace be upon him). The Muslims were told to rejoice at the victory of the Romans because they believed in a divinely revealed religion like the Muslims, which was not the case with the Persians. The Romans were Christians while

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the Persians were idolaters. That is why Allah (may He be Glorified and Exalted) says: ﴾And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians)﴿ ﴾With the help of Allâh.﴿

86- Explanation of the Ayah whose meanings say: ﴾His is the highest description﴿

Q: Regarding the Saying of Allah (the meanings of which are translated as): ﴾His is the highest description in the heavens and in the earth﴿ **, does this Ayah (Qur'anic verse) refer to a parallel?**

A: This Ayah refers to the highest description of superlative perfection in all different aspects. It signifies that Allah (Glorified be He) is absolutely perfect in every attribute and aspect, perfectly perfect. He (Glorified be He) says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ He (Exalted be He) also says: ﴾Say (O Muhammad peace be upon him): "He is Allâh, (the) One.﴿ ﴾Allâh-us-Samad [Allah - The Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴿ ﴾He begets not, nor was He begotten.﴿ ﴾And there is none co-equal or comparable to Him."﴿ May Allah grant us success!

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87- Explanation of the Ayah whose meanings say: ﴾It is only those who have knowledge among His slaves that fear Allâh﴿

Q: I would like to know the Tafsir (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as): ﴾It is only those who have knowledge among His slaves that fear Allâh.﴿

A: This great Ayah implies that those who possess knowledge about Allah (may He be Exalted), His Din (religion), His Book, and the Sunnah (whatever is reported from the Prophet) of His Prophet (peace be upon him) have the most perfect fear of Him (may He be Glorified), and they are the most pious and obedient, on top of whom come the Messengers and the Prophets (peace be upon them).

Thus, the Ayah: ﴾It is only those who have knowledge among His slaves that fear Allâh﴿ means that those who have complete fear of Allah are those who know their Lord through His Names, Attributes and His Great Right; they are aware of His Shari`ah (Islamic law); and they believe in the bliss stored for those who fear Him and the punishment stored for those who oppose and disobey Him. Due to their perfect fear of Allah (may He be Exalted) and the perfection of knowledge of the truth, they are the people who fear Allah most and glorify Him the most. However, this Ayah does not mean that no one fears Allah except the scholars. All Muslims and Mu'mins (believers), whether male or female, fear Allah (may He be Exalted), but their fear

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is in varying degrees and is not of the same grade. The more a Mu'min possesses knowledge about Allah (may He be Exalted) and comprehends His Religion, the greater is their fear of Allah. If their knowledge is less, so is their understanding and awareness of Allah (may He be Exalted) and His Religion, and subsequently their fear of Allah. Thus, people are of varying degrees in this matter, and so are the scholars as already stated. The more there is knowledge about religion, the greater there is fear of Allah. The less there is knowledge about religion, the less there is fear of Allah. That is why Allah (may He be Glorified and Exalted) says: ﴾Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad peace be upon him including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.﴿ ﴾Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.﴿ He (may He be Exalted) also says: ﴾Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).﴿ He (may He be Exalted) also says: ﴾But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).﴿

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They will be rewarded for their fear of Allah, even if they are laypeople, not scholars. However, perfect fear is for the scholars, as they have deep insight and perfect knowledge of Allah, so their fear of Allah is greater. Thus, the meaning of the Ayah is clear and any difficulty in understanding is solved. May Allah grant us success!

88- Explanation of the Ayah whose meanings say: ﴾And the sun runs to its appointed resting place﴿

Q: I would like to know the Tafsir (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as): ﴾And the sun runs to its appointed resting place. That is the Decree of the All-Mighty, the All-Knowing.﴿ ﴾And the moon, We have measured for it mansions (to traverse) till it returns like the old, dried, curved date stalk.﴿ ﴾It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴿

A: This Noble Ayah (Qur'anic verse) was interpreted by the Messenger of Allah (peace be upon him) to Abu Dhar (may Allah be pleased with him). Interpreting His Saying: ﴾And the sun runs to its appointed resting place. That is the Decree of the All-Mighty, the All-Knowing﴿ The Prophet (peace be upon him) said to Abu Dhar: ('O Abu Dhar! Do you know what its resting place is?' Abu Dhar said, 'Allah and His Messenger know best.' He (peace be upon him) said,

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'Its resting place is that it prostrates itself beneath the Throne of its Lord (Glorified and Exalted be He), in its going and returning by His Command (Glorified and Exalted be He).') The way of its prostration is known only to Allah (Glorified be He).

All creatures prostrate and glorify Allah (Glorified and Exalted be He) in a way known only to Allah Alone, though we do not know or understand it. Allah (Glorified and Exalted be He) says: ﴾The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴿ And: ﴾See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah.﴿ This prostration is made in a way that befits Allah's Majesty (Glorified be He) and is known only to Him. Allah (Exalted be He) says in Surah (Qur'anic chapter) Al-Ra`d: ﴾And to Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.﴿ The sun runs as Allah ordered it; it rises from the east and sets in the west till the end of the world.

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However, on the approach of the Hour, the sun will rise from the west, as this is one of the major Portents of the Hour as authentically reported in many Hadiths Mutawatir (reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) from the Messenger of Allah (peace be upon him). When the world ends and the Day of Judgment begins, the sun will be wrapped up. Allah (Exalted be He) says: ﴾When the sun shall be wound round and its light is lost and is overthrown.﴿ It shall be folded up and its light lost and it shall be thrown with the moon into Hellfire, since there is no longer need for both of them for the end of this world.

The meaning is that the sun runs on its way of rising and setting to its resting place, which is its prostration beneath `Arsh (Allah's Throne), as mentioned in the previous Hadith Sahih (authentic Hadith). This is the Decree of the All-Mighty, the All-Knowing, Who ordained this for it.

All-Mighty means invincible, having infinite power over all things. All-Knowing means that He is fully aware of all the affairs of His Creatures (Glorified be He). May Allah grant us success!

89- Explanation of the Ayah whose meanings say: (And all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills)

Q: What is the Tafsir (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as): (And all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills.) **? To whom does the exception refer?**

A: Allah knows best. Some of the scholars said that they are the angels and some said that they are the martyrs. It is Allah (Glorified and Exalted be He) Who best knows what He means by this.

90- Explanation of the Ayah whose meanings say: (The Hand of Allâh is over their hands)

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the respected brother, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:

With reference to your Fatwa request registered in the Department of Scholarly Research and Ifta' no. 3137 dated 11/7/1408 A.H., it reads:

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We attended a Tafsir (exegesis of the meanings of the Qur'an) seminar held in a Masjid (mosque) located in Salibiayh district in Kuwait. The Shaykh interpreted the Saying of Allah (whose meanings are translated as): (The Hand of Allâh is over their hands.) He said that this Ayah has more than one meaning. It can be Allah's Help given to them, Allah's Power with them, or Allah's Knowledge of their conditions and intentions. After the seminar finished, one brother told the Shaykh that his interpretation of this Ayah goes against the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) and complies with the views of Asha`irah (a Muslim group that bases its creedal issues on logic). The Shaykh got angry and replied that Al-Mawardy and Ibn Kathir mentioned this interpretation in their books. The man corrected him saying that Ibn Kathir did not state that, but it is Al-Mawardy who advocated Asha`irah. The debate heated and other laypeople got involved in a negative way labeling the man as a Christian and a Buddhist. Allah (may He be Exalted) knows that this man wanted to explain the truth out of his jealousy for the Muslim `Aqidah and impermissibility to delay the declaration beyond the time of need. The man suggested that this issue be resolved by your Eminence and the laypeople agreed. Would you please enlighten us. May Allah reward you with the best. Waiting for your reply.

A: Please be informed that our creed is to affirm Allah's Attribute of having a Hand and the other Attributes stated by Him in His Noble Book or by His Messenger Muhammad (peace be upon him) in the purified Sunnah.

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However, this Hand is such as befits Allah's Majesty without Takyif (descriptive designation of Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation) or Tahrif (distortion of the meaning) or Ta`til (negation of the meaning or function of Allah's Attributes). We believe that there is nothing like Him; and He is the All-Hearer, the All-Seer. We do not deny any of His Attributes with which He described Himself. We do not change the words from their (right) places. We do not describe the manner of His Attributes, or liken His Attributes to those of His creation (may He be Exalted), because there is nothing that can be compared to Him, and He has no peer, equal or rival. Just as He (may He be Glorified) has a true "Self" which is not similar to that of His creatures, He does not resemble any of His creatures in any of His Attributes. Confirming the Attributes of the Creator does not entail comparing them to those of the created. This the doctrine of the Salaf

(righteous predecessors) including Sahabah (Companions of the Prophet), Tabi`un (Followers, the generation after the Companions of the Prophet) and their followers from the best three generations of Islam and their successors to this day. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him) stated: More than one scholar reported that the Salaf unanimously agreed that the literal meanings of the Attributes of the Creator (may He be Glorified and Exalted) should be accepted according to their apparent implication without any Takyif or Tashbih to the created. Discussing the Attributes comes under the heading of discussing the Divine Self. Whatever is said about the Divine Self, the same can in all respects be said about the Divine Attributes. If the Self is affirmed to exist without descriptive designation, the same applies to the Attributes. We affirm the existence of every Attribute without describing its manner. We say that Allah (may He be Exalted) has a Hand and Eyes, but we do not say that His Hand implies Power and His Hearing implies having knowledge. Then he (may Allah be merciful to him) quoted as evidence affirming Allah's Attribute of having a Hand the following Ayah: ﴾The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills.﴿

Allah (may He be Exalted) also has said to Iblis (Satan): ﴾What prevents you from prostrating yourself to one whom I have created with Both My Hands.﴿ He (may He be Glorified) also says: ﴾They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.﴿ And: ﴾Blessed is He in Whose Hand is the dominion; and He is Able to do all things.﴿ And: ﴾In Your Hand is the good. Verily, You are Able to do all things.﴿ Then in commentary on these Ayahs, Ibn Taymiyyah (may Allah be merciful to him) said: These Ayahs mean that Allah (may He be Exalted) has two Hands in a manner which suits His Majesty and that He created Adam with them unlike the angels and Iblis. Also, Allah (may He be Exalted) will grasp the earth and fold the heavens in His Right Hand

and that His both Hands are widely outstretched. The word outstretched implies generosity and free giving, for acts of generosity are often with the hand stretched out, whereas when holding back the hands are clasped close to the neck, as Allah (may He be Exalted) says: ﴾And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴿ Conventionally, when someone is described as having widely outstretched hands, it is understood that the person has hands in a true literal sense.

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Ibn Taymiyah (may Allah be merciful to him) stated that the plural form of hand, i.e. hands is used to imply neither bounty nor power. Using the singular form to express numerous things or the plural form to express one thing is baseless in the Arabic language in which the Qur'an was revealed. Thus, Hands in His Saying: ﴾...to one whom I have created with Both My Hands﴿ cannot mean power because the latter is one Attribute. It is incorrect to use the plural form (hands) to express one thing (power). Nor do they imply bounty because we cannot use two hands to denote Allah's Bounties, which are countless. Then he (may Allah be merciful to him) quoted evidence from the Sunnah that affirms Allah's Attribute of having a Hand. The Prophet (peace be upon him) said: ﴾The just will be with Allah on pulpits of light on the right Hand of the Most Merciful (Glorified and Exalted be He), and both His Hands are right – those who are just in their judgment and are fair with their families and those of whom they are in charge.﴿ (Related by Muslim) He (peace be upon him) also said: ﴾Allah's Right Hand is full; never diminishes no matter how much is given, generously and unceasingly spending, night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne was over the water; and in His Other Hand there is the Balance; He raises and lowers (whom He wills).﴿

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(Related by Al-Bukhary) It was also reported in the Sahih (Authentic Hadith Book) on the authority of Abu Said Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾The earth will be one single bread on the Day of Resurrection which the Almighty will turn in His Hand as one of you turns a loaf while on a journey.﴿

It was also reported in the Sahih on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾'The Lord (Glorified and Exalted be He) will take in His Hand His heavens and earth and say, 'I am Allah - the Prophet (peace be upon him) clenched and opened his fingers (and continued narrating) - I am the King.' So much so that I looked at the Minbar (pulpit) and saw it moving underneath the Messenger of Allah (peace be upon him) and thought that it would cause him (peace be upon him) to fall.﴿

According to another narration: ﴾While on the Minbar (pulpit), the Prophet (peace be upon him) recited the Ayah: ﴾They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!﴿ He (peace be upon him) said, 'Allah - glorifying Himself - will say: I am the Almighty.'﴿ It was also reported in the Sahih on the authority of Abu

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Huryarah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Allah will hold

the earth and fold the Heaven in His Right Hand, and say, 'I am the King! Where are the kings of the earth?'》 Another authentic Hadith says: 《(When Allah created Adam) Allah, keeping His Two Hands closed, said to him (Adam), 'Choose whichever you will.' Adam said, 'I choose the Right Hand of My Lord and both Hands of my Lord are blessed.' Then Allah spread out His Hand, and there were Adam and his offspring.》 It was reported in the Sahih: 《When Allah created the creation He wrote with His Hand on Himself: Verily, My Mercy overcomes My Wrath.》 It was also reported in the Sahih: 《There was an argument between Adam and Moses, in which Adam said to Moses, 'You are Moses! Allah chose you (above mankind) by His speaking (to you) and wrote with His own Hand the Torah for you.' Moses said, 'You are Adam! Allah has created you with His Hand and breathed into you the soul He created for you.'》 It was reported that Allah (may He be Exalted) says: 《By My Majesty and Glory, I will not make the righteous offspring of those whom I created with My Hands like those (other creatures) to whom I said,

'Be' and they were.》 It was reported in the Sunan (Hadith compilations classified by jurisprudential themes): 《Allah created Adam and wiped his back with His Right Hand, and brought forth from it an offspring, saying, 'I have created these for Paradise and the deeds of the people of Paradise they will be doing.' He then wiped his back and brought forth from it an offspring, saying, 'I have created these for Hellfire, and the deeds of the people of Hellfire they will be doing.'》 Shaykh-ul-Islam stated that these Hadiths and others stand as decisive texts closed to Ta'wil (allegorical interpretation). They were accepted and authenticated by the Muslim Ummah. The Qur'an and Sunnah many times mention Allah's Attribute of having a Hand including that He (may He be Exalted) created with His Hand, His Hands are widely outstretched and the dominion is in His Hand. Also, the Sunnah is replete with mention of this attribute. It is impossible that the Messenger of Allah (peace be upon him) and the Imams omitted to explain to people that these texts do not imply the apparent meaning or should not be interpreted in the literal sense. That this continued until Jahm ibn Safwan came a long time after the era of Sahabah to explain to people what was revealed to their Prophet (peace be upon him)! Then Bishr ibn Ghiyath followed his path as well as others accused of hypocrisy imitated him. The Prophet (peace be upon him) taught us everything; even how to make Istinja' (cleansing the private parts with water after urination or defecation). He (peace be upon said) said: 《I have left nothing which can lead you to Paradise except that I explained it to you. I have left you on white (clear) proof; its night is like its day. None shall deviate from it after me

except that he is destroyed.》 It is illogical after that the Prophet (peace be upon him) would ignore the claim that apparent meanings of the texts contained in the Book and Sunnah imply Tajsim (anthropomorphism) and Tashbih and that whoever believe in the apparent meanings is misguided without explaining or manifesting the truth. It is also impossible that the Salaf say we should pass these texts as they were revealed while they intend the metaphorical meaning. If they had implied metaphorically certain attributes, the Arabs would have realized this. The Persians and Romans cannot be more knowledgeable of the Arabic language than the sons of Muhajirun (Emigrants from Makkah to Madinah) and Ansar (Helpers, inhabitants of Madinah who supported the Prophet). End Quote. Brief summary from Majmu` Al-Fatawa, vol. 6, pp. 351-373. In the light of what is mentioned, it is clear for everyone that what this young man said is the truth. We ask Allah (may He be Exalted) to guide us all to do the right thing in deeds and words for He is All-Hearer and Responsive. As-salamu `alaykum warahmatullah wabarakatuh!

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91- The degree of authenticity of the account of Al-Gharaniq

Q: It is mentioned in Tafsir Al-Jalalayn regarding the circumstances associated with the revelation of Ayah (Qur'anic verse) no. 52 of Surah Al-Hajj, that when the Messenger of Allah (peace be upon him) was reciting the Ayahs (whose meanings are translated as): (Have you then considered Al-Lât, and Al-'Uzzâ (two idols of the pagan Arabs)) (And Manât (another idol of the pagan Arabs), the other third?) **Satan cast into his recitation the words: "These are the exalted Gharaniq (Cranes), whose intercession is hoped for." Is there evidence proving the authenticity of this story, or is it an Israelite narration? Please advise, may Allah reward you!**

A: As far as I know, there is no Sahih (authentic) Hadith to be relied on proving that Satan cast such words into his recitation (peace be upon him). The reports cited in this regard are all Mursal (a Hadith with no Companion of the Prophet in the chain of narration) as pointed out by Al-Hafizh ibn Kathir in his Tafsir (explanation/exegesis of the meanings) for this Ayah of Al-Hajj. However, the fact that Satan cast words during the recitation of the Prophet (peace be upon him) of the Ayahs of Surah Al-Najm, saying: (Have you then considered Al-Lât, and Al-'Uzzâ...) is established by the Ayah of Surah Al-Hajj in which Allah (may He be Glorified) says:

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(Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitân (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise.) Allah (Glorified be He) says: (...when he did recite...) His Saying (Glorified be He): (Shaitân (Satan) threw (some falsehood) in it) meaning during his recitation. Then, Allah (may He be Glorified) abolishes that which Satan throws; clarifies its falsehood in other Ayahs; and then He perfects His Revelations. This is a trial and a test from Allah, as He (may He be Glorified) says after that: (That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened.)

It is the duty of every Muslim to beware of the doubtful matters cast by Satan during the speech of the people who follow Al-Haqq (the Truth) as well as others. Every Muslim should also abide by Al-Haqq that is proved by clear-cut evidence and interpret the Mutashabihat (similar and dependent Qur'anic verses, open to more than one interpretation or whose meaning is known only to Allah) in the light of Muhkamat (decisive legislative, independent Qur'anic verses, closed to interpretation) to eliminate any doubtful matter. Allah (may He be Glorified) says at the beginning of Surah Al- `Imran: (It is He Who has sent down to you (Muhammad peace be upon him) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a

deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabari).》

It is authentically reported from the Prophet (peace be upon him) on the authority of `Aishah (may Allah be pleased with her) that he said: 《If you see those who follow that which is not entirely clear (of the Qur'an), know that they are those whom Allah has named (as having deviated from the Truth), so beware of them.》 (Agreed upon by Al-Bukhari and Muslim) May Allah grant us success!

92- Explanation of the Ayah whose meanings say: (Except the small faults)

Q: What is the meant by (small faults) in the Saying of Allah (whose meanings are translated as): (Those who avoid great sins and Al-Fawâhish (great sins and illegal sex) except the small faults, - verily, your Lord is of Vast Forgiveness) ?

A: Mufassirs (exegetes of the Qur'an) - may Allah be merciful to them - have held different views regarding the Tafsir (exegesis of the meanings) of this Ayah (Qur'anic verse). The best two views concerning this Ayah are the following:

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First, it refers to all minor sins which a person may commit, such as unlawful gazing at women and lending an ear to sinful words no matter how minor they are. This is the view held by Ibn `Abbas (may Allah be pleased with him) and a group of the Salaf (righteous predecessors). They supported their view by quoting the Ayah in Surah Al-Nisa' in which Allah (may He be Glorified) states: (If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).) According to them, the sins referred to in the Ayah are the minor sins which no one can escape from falling in. It is out of Allah's Mercy that He promised to forgive these minor sins to the Mu'mins (believers), provided that they avoid major sins and do not insist on committing minor ones.

Major sins have been best defined as those sins which entail infliction of Hudud (ordained punishments for violating Allah's Law), such as theft, Zina (sexual intercourse outside marriage), Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations) and consumption of intoxicants, or those sins which incur Allah's Wrath, Curse, or punishment in Hell on the Day of Resurrection, such as dealing in Riba (usury), Ghibah (backbiting), Namimah (tale-bearing) and undutifulness to parents.

The fact that avoiding major sins guarantees forgiveness of minor sins, provided that the person does not persist in committing them, is supported by the Hadith in which the Prophet (peace be upon him) said: (Allah has decreed for every son of Adam a share of Zina; and there would be no escape from it. The Zina of eyes is looking; the Zina of the ears is listening;

the Zina of the tongue is speaking; the Zina of the hand is seizing; the Zina of the feet is walking and the heart yearns and desires, while the private parts confirm that or deny it.)

Among the proofs on the necessity of avoiding committing or persisting in doing both minor and major sins is Saying of Allah (may He be Glorified): (And those who, when they have committed Fâhishah (great sin as illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know.) (For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).)

The second interpretation of the word "small faults" involves all the sins which a person commits and then repents to Allah. This view is supported by the previous Ayah in which Allah (may He be Exalted) says: (And those who, when they have committed Fâhishah (great sin as illegal sexual intercourse)...) Allah (may He be Glorified) also says: (And all of you beg Allâh to forgive you all, O believers, that you may be successful) This view is also supported by

the Hadith bearing the same meaning, in which the Prophet (peace be upon him) said: (All children of Adam are sinners, but the best among sinners are those who constantly repent.) To err is human.

It is through sincere Tawbah (repentance to Allah) that Allah forgives all sins. For Tawbah to be sincere, a person should regret, give up and be determined not to return to all the sins which they had committed, out of showing fear of Allah (may He be Glorified) and glorification, while hoping for His forgiveness.

If a person's sin is related to the rights of other people like robbing them, usurping them, falsely accusing them while they are chaste, beating them, insulting them or backbiting them, they have to return their rights to them or ask them to discharge them of responsibility and forgive. In case of backbiting, when it is impossible to ask the backbitten person for forgiveness, the sinner is required to make Du`a' (supplication) for the one whom they have backbitten. They should mention their good characteristics and good deeds at the very places where they used to backbite that person. There is no need to inform them of that Ghibah if they fear falling into greater evil.

May Allah guide you and us to that which pleases Him. May Allah protect us all from every evil. May Allah bestow upon us all steadfast adherence to His Religion. May Allah grant us safety from incurring His Anger. May Allah guide us to repent to Him of all that which contradicts with His Law. He is Ever-Bountiful, Most Generous.

93- Explanation of the Ayah whose meanings say: (He has let loose the two seas (the salt and fresh water) meeting together)

Q: A questioner inquires about the Tafsir (explanation) of the Saying of Allah (whose meanings are translated as): (He has let loose the two seas (the salt and fresh water) meeting together. Between them is a barrier. They do not transgress.) **Are those two seas in the worldly life or in the Hereafter?**

A: These two seas are in worldly life. Different seas meet, but as Allah (may He be Exalted) wants them apart, each remains separate and distinct; thus river water flows in its course and sea water in its course and between them there is a barrier so neither of them transgresses its limits. Rivers run as they are meant to be, fresh and sweet, whereas seas as they are meant to be, saline, and between them is a barrier, so neither of them transgresses and both of them are separated.

94- Explanation of the Ayah whose meanings say: (He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him))

Q: What is the opinion of your Eminence on whoever says that Allah's Name "Al-Zhahir" means the Manifest in everything? Does this fall under the opinion advocating "Hulul" (a Sufi term meaning indwelling) or not?

A: This is Batil (null and void), for it contradicts the interpretation of the Prophet (peace be upon him) to this Noble Ayah (Qur'anic verse). It was authentically reported from the Prophet (peace be upon him) that he said: (O Allah! You are Al-Awwal (the First); there is nothing before You. You are Al-Akhir (the Last); there is nothing after You. You are Al-Zhahir (the Most High); there is nothing above You. You are Al-Batin (the Hidden or the Most Near); there is nothing beyond You. Remove the burden of debt from us and relieve us from poverty.) (Related by Muslim in his Sahih [Authentic Hadith Book]) Thus, Al-Zhahir means the High above all creation, but His Signs and the evidence of His Existence, Sovereignty and Knowledge are everywhere proving that He is the Lord of all the Worlds, their Creator and Sustainer. You, human beings, who have been granted hearing, sight, mind, body and the organs with which you grip and walk, are some of the ample signs indicating that He is the Lord of all the Worlds. The same applies to heaven, earth, night, day,

metals, animals and everything, as they are all Signs of Him (Glorified and Exalted be He) indicating His Existence, Power, Knowledge, Wisdom, and that He is the Only One worthy of being worshipped, just as a poet said,

I wonder how Allah is being disobeyed
or how a denier can deny His Entity
Although in everything, there is a Sign of Him
Denoting His Characterization by Unity

Allah (Glorified and Exalted be He) says: (And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.) Then, He says: (Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.) Thus, in this Ayah Allah (Glorified be He) has

mentioned various types of His Creatures which indicate that He (Glorified be He) is the True Ilah (God) that none should be worshipped but Him (Glorified and Exalted be He), since everything includes a Sign of Him and a proof that He is the Lord of all the Worlds; that He exists; that He is the Creator and the Sustainer; and that He is the Only One worthy of being worshipped (Glorified and Exalted be He). Whereas the meaning of Al-Zhahir is the Most High over all creatures as previously mentioned in the Sahih (authentic) Hadith reported from the Messenger of Allah (peace be upon Him).

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95- Tafsir of Surah Al-Taghabun

After reciting Surah Al-Taghabun, the Shaykh said:

We have just listened to this Great Surah i.e. Surah Al-Taghabun where Allah (may He be Exalted) says: ﴾Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things...﴿ to the end of this great Surah. In fact, all the Surahs of the Noble Qur'an are great. In this Surah, as well as in many other Surahs and Ayahs, Allah (may He be Glorified) tells that all His creatures glorify Him (may He be Glorified and Exalted). In Surah Al-Saf, Allah (may He be Exalted) says: ﴾Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh.﴿ In Surah Al-Taghabun, Allah (may He be Exalted) says: ﴾Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.﴿ In Surah Al-Jumu`ah, Allah (may He be Exalted) says: ﴾Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise.﴿ In the Surah of the Children of Israel (Surah Al-Isra'), Allah (may He be Exalted) says: ﴾The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴿

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This proves that Allah (may He be Glorified and Exalted) is glorified by everything for His Perfect Dominion and Complete Benevolence, and because He is the All-Knowing Supreme Creator and Sustainer, and the Owner of everything. It is He (may He be Glorified and Exalted) Who bestows goodness upon His Servants. Allah (may He be Glorified) says: ﴾Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh.﴿ This includes all animate and inanimate things in the heavens and on the earth. Then, Allah (may He be Exalted) says: ﴾His is the dominion, and to Him belong all the praises and thanks.﴿ It is Allah Who is the Owner of everything and it is He (may He be Glorified and Exalted) Who is worthy of praise and has power over all things. Allah (may He be Glorified and Exalted) says: ﴾The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification.﴿ Though we cannot understand their glorification, Allah (may He be Exalted and Glorified) knows it. The angels, birds, and all animals and creatures glorify Allah (may He be Glorified) in a way that Allah (may He be Exalted and Glorified) knows, even though it is not known to us. Since Allah (may He be Exalted) endowed us with reason and sent us His Messengers, we should glorify and extol Allah

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and exalt Him (may He be Glorified and Exalted) high above what does not befit Him. We have to

bear witness that to Him (may He be Exalted) belong the Absolutely Perfect and Magnificent Names and Exalted Attributes. We also bear witness that He is Perfect in Himself, His Names, Attributes and Acts and that He is the One Who is worthy to be worshipped alone without partners, because He is the Owner of everything and He is over everything Competent and He is the All-Knowing Supreme Creator Who created people from nothing and endowed them with blessings and created both human beings and Jinn to worship Him. He sent them Messengers and sent down the Books as a grace and a bounty from Him. Then Allah (may He be Exalted) says: ﴾He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.﴿ Allah (may He be Exalted), by His Foreknowledge, knew that Banu Adam (human beings, descendents from Prophet Adam) and Jinn (creatures created from fire) would divide into Kafir (disbeliever) and Mu'min (believer) for a great wisdom: Some disobey, disbelieve and transgress, while others obey Allah, follow His Shari`ah and abide by His Commands. And, Allah is All-Seer of what you do. ﴾He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.﴿ He has created the heavens and the earth with truth. He did not create them in vain or for play; rather, He created them for a great wisdom. "He shaped you and made good your shapes." Allah (may He be Exalted) endowed us with reason and made our shapes good through creating us with two legs that we can use to walk with our heads raised and our bodies straight, unlike the animals that walk on four feet.

He endowed us with eyes, a nose, a mouth, and a tongue and enabled us to speak and express our needs, unlike the beasts. This is out of His great Bounty. "And to Him is the final Return." It is Allah Who created you in this life and shaped you and made good your shapes and taught you and sent Messengers and sent down the Books for a great wisdom to worship and glorify Him and to abide by His Commands and to abstain from what He (may He be Glorified and Exalted) prohibited.

It is obligatory for every sane Mukallaf (person meeting the conditions to be held legally accountable for their actions) to pay attention to this matter and prepare themselves to meet their Lord, because we are not created without a purpose. Allah (may He be Exalted) says: ﴾Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)?﴿ i.e. neglected without a mission, without being neither commanded nor forbidden. Nay, mankind is created for a great purpose and is assigned a great mission. Allah (may He be Exalted) sent human Messengers and revealed Books so that they learn and fulfill Allah's Rights and those owed to His Servants. Human beings will not be left neglected. Condemning those who think this way, Allah (may He be Glorified) says: ﴾Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"﴿ ﴾So Exalted is Allâh, the True King: Lâ ilâhaâ illâ Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!﴿ Glorified and Exalted is He! He is High above this false thought; that He created them without an aim. On the contrary, He created them (i.e. human beings and Jinn) for a great mission: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿

﴾O mankind! Worship your Lord (Allâh)﴿ ﴾O mankind! Be dutiful to your Lord﴿ Mankind is created for a great mission made clear by Allah in His Book and explained by His Messenger (peace be upon him). This great mission is to worship and obey Him and follow His Messengers and honor what He made sacred and disdain what He made disdainful and not to approach the limits He set. Then, He says: ﴾...and to Him is the return (of all).﴿ It is to Him that we shall return. No one can escape from Him (may He be Glorified and Exalted); rather to Him return all matters and all people, and it is He Who

will judge among people with His Justice: a party will be in Paradise and a party in the blazing Fire. Then, Allah (may He be Glorified and Exalted) says: ﴾He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is All-Knower of what is in the breasts (of men).﴿ Allah knows everything. He knows all that is in the heavens, whether it is subtle or clear, including the angels and all other creation. He knows what is on the earth, including its layers; what is beneath it and what is in it. Nothing is hidden from Him (may He be Glorified and Exalted). He knows what you conceal within your hearts and what you reveal to people.

Not a secret will be hidden from Him (may He be Glorified and Exalted). Certainly, He (may He be Glorified and Exalted) is the All-Knower of what is in the breasts.

O brother, if you believe in this, then beware not to intend anything that harms your fellow Muslims or yourself. Be keen to have a good intention, to love Allah (may He be Exalted) and His Messenger (peace be upon him) and to love your believing brothers and to be sincere to Allah and sincerely advise His Servants, and never harbor anything that harms you; rather, call yourself to account for your deeds and strive against your desires for Allah's Sake. "He knows what you conceal and what you reveal." This means that Allah knows the secret and that which is yet more hidden. He (may He be Glorified and Exalted) knows the fraud of the eyes, and all that the breasts conceal.

Males and females of sound thinking should beware of their inner selves and the evil and wickedness they conceal. They should warn themselves against what Allah (may He be Exalted) warned them against. They should harbor goodness for themselves and should be keen to obey Allah and His Messenger (peace be upon him) and to benefit His Servants and to give them sincere advice and deliver them good and ward off evil from them. This is how the believer should be. "He knows the secret and that which is yet more hidden." Then, Allah (may He be Glorified and Exalted) says: ﴾Has not the news reached you of those who disbelieved?﴿ Has not the news of the past generations reached you and do you not know what happened to them when they changed and replaced (the Way set by Allah) and do you not know the punishment with which they were afflicted? This news has been mentioned clearly in the Noble Qur'an, the truest of all words: ﴾And whose words can be truer than those of Allâh? (Of course, none).﴿ Allah (may He be Exalted) says: ﴾We relate to you (Muhammad peace be upon him) the best of stories﴿

It is the best and the truest of stories and it is the best statement. ﴾Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth)﴿ This means that its parts resemble and confirm one another. It informs us about the past nations: It tells us about Adam and what happened between him and Allah's enemy, Iblis (Satan); the honor Allah (may He be Exalted) conferred upon him by ordering the angels to prostrate in honor for him; and that Allah created him and then breathed the soul He created into him. It tells us about what afflicted the other nations, such as the people of Prophet Hud, the people of Prophet Salih, the people of Prophet Nuh (Noah), the people of Prophet Shu`aib, the people of Prophet Lout (Lot), and Fir`aun (Pharaoh) and his people. Why do you think we have been informed about this? To take admonition and lessons of wisdom when we see that they tasted the evil results of their conduct, and (in the Hereafter, there is) for them a painful torment. This means that because of the evil they did, they tasted its evil consequences in this worldly life before the Hereafter, and the punishment of the Hereafter is greater. ﴾Has not the news reached you of those who disbelieved aforetime?﴿ i.e. what happened to those preceding you. ﴾And so they tasted the evil result of their disbelief, and theirs will be a painful torment.﴿ ﴾That was because there came to them their Messengers with clear proofs (signs), but

they said: "Shall mere men guide us?"❫ This was their condition when they rejected faith and were adamant. They were afflicted with a speedy punishment. They suffered different kinds of afflictions:

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The people of `Ad were destroyed with a barren wind; the people of Salih were overtaken by As-Saihah (shriek - awful cry), and they lay (dead), prostrate in their dwellings; and the people of Lout (Lot) were swallowed by the earth, their cities were destroyed over them and stones rained down over them. This is the speedy punishment, not to mention the punishment of the Hereafter i.e. the Hellfire, may Allah grant us safety. As for the people of Prophet Shu`aib, an earthquake and As-Saihah seized them causing their destruction. Fir`aun (Pharaoh) and his people also were afflicted by being drowned. All these are instructive admonitions and forms of punishment. ❬So We punished each (of them) for his sins.❫ So, every people were punished for their sins. Their punishment was expedited for them, while others were granted respite and warned. Yet Allah's Punishment in the Hereafter is much more severe. Then, Allah (may He be Exalted) displays some of their Kufr (disbelief), where He (may He be Exalted) says: ❬The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad peace be upon him): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.❫ The Kafirs (disbelievers) denied that there would be a resurrection and claimed that there would be neither Paradise nor Hellfire, and neither resurrection nor retribution. They claimed that there is no life other than this worldly life. Allah (may He be Exalted) sent a speedy punishment on some of them, whereas He granted some others respite till the Last Day. Allah (may He be Exalted) comments on their claim by saying: ❬Say (O Muhammad peace be upon him): Yes! By my Lord, you will certainly be resurrected.❫ Say O Muhammad, the Messenger of Allah: Yes! By my Lord i.e. to swear by his Lord (peace be upon him) that they will certainly be resurrected. Allah ordered him to swear to them by Him

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in glorification of his Lord: ❬Say (O Muhammad peace be upon him): Yes! By my Lord, you will certainly be resurrected❫ on the Day of Judgment: ❬then you will be informed of (and recompensed for) what you did❫ i.e. you will be told about what you did. ❬And that is easy for Allâh.❫ It is inevitable that every one will be informed of what they sent forward and what they left behind. Every one will have their retribution according to their deeds. People of sound thinking are those who prepare themselves well for this Day. Knowing that they will die and that there will be retribution makes them heedful. Allah (may He be Exalted) says: ❬Say (O Muhammad peace be upon him): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.❫ And: ❬Therefore, believe in Allâh and His Messenger (Muhammad peace be upon him) and in the Light (this Qur'ân) which We have sent down. And Allâh is Well-Acquainted with what you do.❫ They are commanded to believe in Allah (may He be Exalted) and His Messenger (peace be upon him) i.e. to believe that Allah is their Lord and their True God Who is worthy of worship; it is only He Who is to be supplicated and sought for help and vows and sacrifices are to be made only for Him. All acts of worship are to be devoted to Allah (may He be Glorified), as Allah (may He be Exalted and Glorified) says: ❬And your Lord has decreed that you worship none but Him.❫ And: ❬You (Alone) we worship, and You (Alone) we ask for help (for each and everything).❫ Believe in Allah (may He be Exalted) and in His Messenger Muhammad (peace be upon him) and that Allah truly sent him to all people, both Jinn and humankind. Believe that those who follow him and abide by his Shari`ah and trust him are those who are prosperous and saved and that those who deviate from this are the losers and will be destroyed. ❬And in the Light (this Qur'ân) which We have sent down.❫

What is meant is the Light Allah sent i.e. the Ever-Glorious Qur'an and the Purified Sunnah.

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The light refers to what Allah (may He be Exalted) sent of useful guidance and knowledge revealed in the Glorious Qur'an and the Purified Sunnah. This is what is meant by the light. Whoever makes use of and follows this light is prosperous, whereas whoever deviates from this light is a loser. We seek refuge with Allah from this. Then, reminding them of the Day of Resurrection, Allah (may He be Exalted) says: ﴾(And remember) the Day when He will gather you (all) on the Day of Gathering, - that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise).﴿ This is the Day of Resurrection when people will be gathered, when Allah will resurrect those of old, and those of later times. Then, Allah (may He be Exalted) says in Surah (Qur'anic chapter) Al-Waqi`ah: ﴾Say (O Muhammad peace be upon him) "(Yes) verily, those of old, and those of later times.﴿ ﴾All will surely be gathered together for appointed Meeting of a known Day."﴿ They will all be gathered, those of old, and those of later times of both the Jinn and mankind. ﴾(And remember) the Day when He will gather you (all) on the Day of Gathering, - that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise).﴿ This will be the Day of mutual loss and gain i.e. the Day of Resurrection. Losing a car, a piece of land, or a building worth about one hundred thousand or a million Riyals or more is a small loss in comparison to those who lose on the Day of Resurrection and enter Hellfire, may Allah save us from this destiny. The Day of mutual loss and gain is when a person sees his servant, neighbor, or cousin entering Paradise, while he enters Hellfire. This is the mutual loss and gain, may Allah save us. When seeing those people whom you used to despise in worldly life, because they looked poor and weak, entering Paradise, and are being honored and granted high ranks, while you and your likes are driven to Hellfire on account of your arrogance and disobedience, then this is the Great Day of mutual loss and gain. This is the great loss: ﴾(And remember) the Day when He will gather you (all) on the Day of Gathering, - that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise).﴿

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The people of the Fire will envy the people of Paradise for the great blessing and good they attained. ﴾(And remember) the Day when He will gather you (all) on the Day of Gathering, - that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise).﴿ This great day will be the Day of mutual loss and gain. Then, Allah (may He be Exalted) gives more details about this: ﴾And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.﴿ This is the condition of those who are prosperous. Whoever believes in Allah (may He be Exalted) and the Last Day and does righteous good deeds, will enter Paradise and will be saved from Hellfire and will be prosperous. ﴾And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.﴿ Then, concerning the retribution of those who denied and belied the Ayahs of Allah, He (may He be Glorified and Exalted) says: ﴾But those who disbelieved (in the Oneness of Allâh - Islâmic Monotheism) and denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.﴿

People of sound thinking should pay much attention to this day and prepare themselves well. The way to this is by obeying Allah (may He be Exalted) and His Messenger (peace be upon him), believing in the Oneness of Allah and worshipping Him sincerely, and allying with His Awliya' (pious people) and opposing His enemies and clearing themselves of Kufr and Kafirs. They should fulfill Allah's Commands and abandon what He prohibited, while continuing to perform the Five Obligatory Daily Salahs as Allah (may He be Exalted) commanded and paying Zakah (obligatory charity) as He ordered. Moreover, they should observe the Sawm (Fast) of Ramadan as Allah (may He be Exalted) commanded and perform Hajj as He commanded, fighting in Allah's Cause, telling the truth, being dutiful to one's parents,

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maintaining ties of kinship, and enjoining what is good and forbidding what is evil and abandoning what Allah (may He be Exalted) prohibited. You should do your best to fulfill what Allah (may He be Exalted) has obligated and keep away from what He prohibited. This is Al-Sirat-ul-Mustaqim (the Straight Path), the Way of Allah and the Right Path you supplicate Allah to guide you to when reciting Surah Al-Fatihah (Opening Chapter of the Qur'an) saying: ﴾Guide us to the Straight Way.﴿ This is the Straight Way i.e. the Religion of Allah, Islam, which means obeying Allah (may He be Exalted) and His Messenger (peace be upon him) and abiding by what Allah (may He be Exalted) commanded and abstaining from what He forbade. This is the Straight Way concerning which Allah (may He be Glorified and Exalted) says: ﴾Guide us to the Straight Way.﴿ ﴾The Way of those on whom You have bestowed Your Grace﴿ Those upon whom Allah has bestowed grace are the Messengers and those who followed their example. Being blessed, guided and granted success by Allah, they knew what is right and acted accordingly. They knew and believed in what is true and acted accordingly and submitted to the Will of Allah. They are those upon whom Allah bestowed His Grace. They knew what is right through the Book of Allah and the Sunnah of the Messenger (peace be upon him), submitted to it, allied with others for its sake and fought against others for its sake, and loved and hated for its sake till they died while firmly holding to it. Those are the people of the Straight Path upon whom Allah (may He be Exalted) bestowed His Grace. It is the Path concerning which Allah says, praising Prophet Muhammad (peace be upon him): ﴾And verily, you (O Muhammad peace be upon him) are indeed guiding (mankind) to a Straight Path (i.e. Allâh's religion of Islâmic Monotheism).﴿ It is the Path concerning which Allah (may He be Exalted) says: ﴾And verily, this is My Straight Path, so follow it, and follow not (other) paths.﴿

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The other paths are any other path that contradicts the Straight Path because of Bid`ahs (innovations in religion), sins, and violations. You are commanded to follow the Straight Path and the Religion of Allah with which He sent His Prophet Muhammad (peace be upon him), worship Him Alone and be sincerely devoted to Him, obey His Commands, avoid His Prohibitions, abide by the Boundaries set by Him, ally with those who are doing so, advise others to do so, and oppose and hate those who violate this. This is how the believer should be in this life till they meet their Lord and this is the Straight Path. We supplicate Allah with His Most Sublime Names and Attributes to guide us all to what pleases Him and to grant us all useful knowledge and good deeds and to set right our hearts and deeds. This is out of the benefits of Hajj: ﴾That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade).﴿ Another of the benefits is to give and receive advice, an instructive admonition, or a word that is of benefit to you. This is what is meant by benefits. "They may witness things that are of benefit to them" means the believer is to listen to a word of benefit, or an instructive admonition or a piece of advice directed to them in Mina,

Muzdalifah, `Arafat, Al-Masjid Al-Haram (the Sacred Mosque in Makkah), or in any other place. Then they should deliver it to others after benefiting from it. These are some of the great benefits. You are going to leave this place after a short period so fear Allah (may He be Exalted) in respect of yourselves and call yourselves to account and never commit sins again after performing this Hajj journey which is a Bounty from Allah.

The reward of Hajj Mabrur (Hajj accepted by Allah when performed sincerely and free of sin) is nothing less than Paradise. Beware my brother not to return to evils after Allah purified you from them. Be keen to keep to Tawbah (repentance to Allah) and righteous deeds wherever you may be, whether inside your country or abroad. Beware not to break the promise you made to Allah (may He be Exalted) and be keen to be steadfast on His Religion and to abandon what He prohibited you from and to abide by His Boundaries till you meet your Lord. Do not be allured to say: I am still young and I will repent later. Many a youth met their death before reaching old age. How many a farmer died before harvesting his crops. Death comes all of a sudden. Yet observing righteous deeds benefits you both in this worldly life and in the Hereafter. Even if you live for one thousand years obeying Allah, you are gaining goodness. Do not be tempted by youth, power, and money. Beware and prepare yourself well till you meet your Lord. Beware of what may result in your destruction and supplicate your Lord to grant you success and aid, because it is He (may He be Exalted) Who grants guidance and success. Beseech Him to grant you success, keep you firm and help you remember, praise and worship Him perfectly. This day is called the Day of Al-Qarr (settling in Mina, 11th of Dhul-Hijjah) because pilgrims settle in Mina where there is no departing. This is the first of the days of Mina. This is the eleventh day. The first of the days of Mina is the Day of Al-Qarr, while tomorrow (Thursday) is the Day of the First Nafr (departure from Mina, 12th of Dhul-Hijjah) for those who hasten to leave Mina on the twelfth day. It is Thursday this year after the sun sets and the pebbles are thrown at the three Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah).

Then the pilgrim can hasten to depart as they like. They can hasten their departure for Makkah to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and leave to their country, or else they can remain in Makkah the number of days they want and then perform Tawaf-ul-Wada` and leave to their country. This is why this day is called the Day of the First Nafr. It is the twelfth day of Dhul-Hijjah that will be tomorrow, Thursday. Friday will be the Day of the Second Nafr (departure from Mina, 13th of Dhul-Hijjah) for those who complete their stay in Mina. The Prophet (peace be upon him) completed these days and stayed the thirteenth day and then left Mina. There is latitude in this matter, praise be to Allah. Allah (may He be Exalted) says: ﴾And remember Allâh during the appointed Days.﴿ Meaning these three days: The eleventh, twelfth and thirteenth days of Dhul-Hijjah: ﴾And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him).﴿ The Prophet (peace be upon him) said: ﴾The days of Mina are three days; but whoever hastens (his departure) in two days, there is no sin on him; and whoever delays it (until the third), there is no sin on him.﴿ Some people may mistakenly assume that they include the Day of the `Eid (Feast) but this is not true. The first of these days is this day, the eleventh of Dhul-Hijjah. The second of them is tomorrow, Thursday, which is the Day of the First Nafr. The third of these days is Friday, which is the Day of the Second Nafr. It is not allowed for any pilgrim to leave (Makkah) except after performing Tawaf-ul-Wada`.

Ibn `Abbas (may Allah be pleased with them both) reported that the Prophet (peace be upon him) said: (No one should leave (Makkah) until the last thing he does is to circumambulate the House.) Ibn `Abbas (may Allah be pleased with them both) also added: He (peace be upon him) commanded pilgrims that the last thing they should do is to circumambulate the House. Yet he (peace be upon him) lightened the task for menstruating woman. Women experiencing either menstruation or postpartum bleeding at the time of traveling are not obliged to offer Tawaf-ul-Wada`, if they have already performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) on the Day of `Eid or after it. Anyone other than these women is obliged to offer Tawaf-ul-Wada` in the way that befits the ability of each person, either on foot, riding, or being carried by others. May Allah guide us all to what pleases Him and may Allah accept the Hajj of us all. May Allah's Peace and Blessings be upon our Prophet Muhammad, all his family and Companions!

96- Explanation of the Ayah whose meanings say: ﴾The disbelievers pretend that they will never be resurrected﴿

All praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family and Companions. To proceed:

We all have listened to Allah's Saying (meanings of which are translated as): ﴾The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad peace be upon him): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.﴿ The Arab and non-Arab Kafirs (disbelievers) deny Resurrection, believing that there is no afterlife. They say that those who die will not be brought back and that there is no Resurrection. This is what they are inspired by their devils. Yet Allah (may He be Glorified and Exalted) informs that there must be resurrection and retribution, saying: ﴾The disbelievers pretend that they will never be resurrected (for the Account).﴿ "pretend" implies that they lie. ﴾Say (O Muhammad peace be upon him): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.﴿ They will be resurrected and informed about their good and bad deeds. Allah (may He be Exalted) states in His Glorious Book that there must be resurrection and retribution: ﴾And they ask you (O Muhammad peace be upon him) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour? the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"﴿

It is a must that there will be resurrection, retribution, Paradise and Hellfire. One of the fundamentals of Iman (faith/belief) is to believe in the six pillars that establish Iman: Belief in the Last Day, the Resurrection, the rising from graves, Paradise, Hellfire, retribution and judgment. Then, Allah (may He be Glorified and Exalted) says: ﴾Therefore, believe in Allâh and His Messenger (Muhammad peace be upon him) and in the Light (this Qur'ân) which We have sent down. And Allâh is Well-Acquainted with what you do.﴿ "Believe in Allah and His Messenger" means to believe that Allah is your Lord and truly worship Him and that He is the All-Knowing Supreme Creator, the Owner of everything, the Arranger of everything, the Subjugator over His Servants, and the One beside Whom none is worthy of worship and that Muhammad (peace be upon him) is His Messenger and to believe in all the other Messengers. "His Messenger" is singular but it refers to all the Messengers, particularly their last, Imam and best Prophet Muhammad (peace be upon him). It is obligatory to believe in Allah, all the Messengers and Prophets, and in all what Allah and His Messenger stated. Then, Allah (may He be Exalted) says: ﴾And in the Light (this Qur'ân) which We have sent down.﴿ This refers to His Shari`ah (Islamic law) conveyed by His Prophet Muhammad (peace be upon him).

It is light, because anyone who knows it can differentiate what is right from what is false and guidance from misguidance, like one who can see among blind people i.e. can see all things as they truly are. It is a light that Allah (may He be Exalted) grants to His Servants with which they can know what pleases and displeases Him, what He prepared for those obeying His commands and what He prepared for His enemies, and what will happen on the Day of Resurrection. It is a light as Allah (may He be Glorified and Exalted) says: ﴾O you who believe! Believe in Allâh, and His Messenger (Muhammad peace be upon him), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him).﴿ It is obligatory to believe in Allah (may He be Exalted) and His Messenger (peace be upon him) and to believe in the revealed Book i.e. the Glorious Qur'an which commands to obey Allah (may He be Exalted) and His Messenger (peace be upon him). It is obligatory to believe in, follow and well understand this light i.e. the Book He revealed and the Sunnah of His Messenger (peace be upon him), so that we can know what brings about Allah's Good Pleasure and what incurs His Anger, what was legislated by Allah, as well as what He commanded and prohibited. Knowing and abiding by the commands and avoiding sins result in one's safety. This is what is meant by light i.e. to have deep insight and sure knowledge enabling you to differentiate this from that: To know the commands and obey them and to know what is prohibited and to beware of and avoid them. This is what is meant by light in which we must believe.

This is what is obligatory for all Jinn and human beings: They should know Allah's Commands and abide by them and they should know His Prohibitions and avoid them. This can be attained through a thorough understanding of the religion by means of learning and observing Allah's Book and the Sunnah of His Messenger (peace be upon him) and asking the people of knowledge. In the Sahih (authentic) Hadith, he (peace be upon him) said: ﴾If Allah wants to do good to a person, He makes him comprehend the religion.﴿ The Prophet (peace be upon him) said: ﴾Anyone who travels a path seeking knowledge, Allah will facilitate for him a path to Paradise.﴿ And: ﴾The guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. Other parts of it were hard and barren, but they held the rain water.﴿ - i.e. safe parts that retained the water - ﴾Allah benefited the people thereby, so they drank, watered their animals and irrigated their land. A third part of the land was like a smooth plain which could neither hold the water nor bring forth vegetation.﴿ - people are either one of these two - ﴾That is the likeness of the person who comprehends the Religion of Allah and benefits from the Message with which Allah has sent me, so he learns and teaches others (what he has learned),

and the likeness of person who pays no heed and does not accept the guidance of Allah with which I have been sent.﴿ People are divided in the same way as land: There is good land that absorbs the rainfall naturally and as a result grows herbage and grass abundantly. This refers to the people of knowledge and faith who instruct and guide others. The second is the group who "held the rain water

and Allah benefited the people thereby, so they drank and watered" refers to the seekers of knowledge who convey it to people until they obtain the benefit. They acquire it from scholars and then teach it to others. They are memorizers who benefit themselves as well as others. They are religious scholars who meditated on it and derived from it rulings and benefits which they spread among people. Their example is like that of receiving water to drink, irrigate and plant the land. Regretfully, most of people are like plains which neither retain water nor grow grass. This is the case of most people who bear no good. They neither have knowledge nor act upon it. Allah (may He be Exalted) says: ﴾And most of mankind will not believe even if you desire it eagerly.﴿ And: ﴾But few of My slaves are grateful.﴿

And: ﴾And if you obey most of those on the earth, they will mislead you far away from Allâh's Path.﴿

And: ﴾And indeed Iblîs (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh).﴿ Beware lest you would be one of the majority who turned away from faith and went astray. Be keen to be among the little who will be safe i.e. the truthful firm believers who well understand and learn matters of the religion. Praise be to Allah, we have the Book of Allah in our hands, so devote attention to it and recite it often. Allah (may He be Praised) says: ﴾(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴿ And: ﴾And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴿ And: ﴾And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴿ And: ﴾This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) (none has the right to be worshipped but Allâh) and that men of understanding may take heed.﴿

And: ﴾This Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ Meditate on this Qur'an. Every one should be keen to recite as much as they can, whether during the night or day or during them both. One should meditate on and understand it well and urge one's family, children, brothers and neighbors to recite, meditate on its meanings and understand it well. The same applies to the Sunnah of the Prophet (peace be upon him) that is observed and conveyed to us by scholars, such as the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and the Four Books of Sunan (Hadith compilations classified by jurisprudential themes) as in Al-Muntaqa, Bulugh Al-Maram, `Umdat Al-Hadith, Riyad Al-Salihin, and other books of Hadith where scholars reported these Sahih (authentic) Hadiths and verified their authenticity.

The believer should benefit from these books through reading them and through listening to and asking scholars. This day, corresponding to Thursday, is called the Day of Al-Qarr (settling in Mina, 11th of Dhul-Hijjah). It is the first of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Tomorrow is the Day of the First Nafr (departure from Mina, 12th of Dhul-Hijjah). Saturday is the Day of the Second Nafr (departure from Mina, 13th of Dhul-Hijjah). Some people may mistakenly think that this day is the first Day of Nafr. The Day of `Eid (Feast) is not considered one of these three days; rather, it is a separate day. The days appointed for pilgrims to complete their rituals are the Days of Tashriq beginning with this day,

the eleventh of Dhul-Hijjah, the second of them is the twelfth of Dhul-Hijjah, and their third is the thirteenth of Dhul-Hijjah. These are the days referred to in Allah's Statement (may He be Exalted): ﴾And remember Allâh during the appointed Days.﴿ These are the appointed Days. But whoever hastens to leave Mina in two days (i.e. Friday this year), there is no sin on them. And whoever stays on till the third day (i.e. Saturday this year), there is no sin on them. The appointed Days are the Days of Tashriq. They are the days to be fasted by the pilgrim offering Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) who could not afford a Hady (sacrificial animal offered by pilgrims). Fasting during these days is exclusively permissible for such a pilgrim; but other than that it is not permissible. They are days of feasting, eating and drinking. The Prophet (peace be upon him) said: ﴾The Days of Tashriq are days of eating, drinking and remembrance of Allah, the Exalted and Glorified.﴿ The Prophet (peace be upon him) used to send an announcer proclaiming among people that these days are days for eating and drinking and that Sawm (Fasting) should not be observed during these days except by the pilgrims who cannot find or afford Hady. The first of these days is today. The First Nafr is tomorrow, Friday, after throwing the pebbles at the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah), if the pilgrim wants to leave for Makkah to stay there for some days or to leave for their country. Then the pilgrim should leave before sunset from Mina passing by Makkah to perform Tawaf-ul-Wada`,

provided they have already performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), or else they should offer Tawaf-ul-Ifadah with the intention of also performing Tawaf-ul-Wada`. Then it is up to them either to leave or stay in Makkah as Allah wills. If they intend to leave, then they should offer Tawaf-ul-Wada`. The Second Nafr is on Saturday, the thirteenth of Dhul-Hijjah. With sunset, the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and throwing pebbles are over. Any pilgrim who stays in Mina after that is not obliged to throw the pebbles and if a pilgrim still remains during the fourteenth day in Mina, they are not obliged to throw the pebbles, because with sunset the days of throwing the pebbles at Jamrat are over. These are the days of both restricted and unrestricted Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after Salahs and during all the other times. It is permissible to recite Takbir in the forenoon, afternoon and during the night. During these days `Umar (may Allah be pleased with him) used to recite Takbir in his camp so loudly that people would hear and imitate him so much so that all Mina echoed with Takbir in marketplaces and on roads, which he did so as to remind people to glorify Allah. These four days are the days appointed for offering Ud-hiyah (sacrificial animal offered by non-pilgrims) and Hady (sacrificial animal offered by pilgrims), according to the correct opinion maintained by scholars. They are four days, the Day of `Eid and the three following it; all of them are days to slaughter Ud-hiyah and Hady till the sun of the thirteenth day sets: Ud-hiyahs are offered by non-pilgrims all over the world, whether on land or at sea, in villages or cities, while Hady refer to sacrificial animals slaughtered in Makkah by pilgrims performing either Tamattu` Hajj or Qiran Hajj (combining Hajj and `Umrah without a break in between). The pilgrim who failed to slaughter their Hady (sacrificial animal offered by pilgrims) during these days,

whether unable to afford it, or only obtained the money after performing Hajj, or lost their Hady and found it later, or borrowed some money and bought it, they should slaughter the Hady even after these days have passed. This is similar to compensation required to be made for any other act of worship whose time is overdue; therefore, once the Hady is afforded, it must be slaughtered. Even

the pilgrim who observed Sawm during these three days should slaughter their Hady and will be exempted from fasting the other seven days. If they can slaughter it on the fourteenth or the fifteenth day, they should do so and eat and distribute the meat to others and will be exempted from fasting the other seven days, if they have fasted the three days. If they have not fasted the three days, they will be exempted from fasting all the ten days if it becomes possible to slaughter the Hady (sacrificial animal offered by pilgrims) on the fourteenth, fifteenth, sixteenth, seventeenth or any following day, then the pilgrim should slaughter it in Al-Haram (all areas within the Sacred Sanctuary of Makkah) and eat and distribute its meat to others. This day (i.e. the eleventh day) is appointed for throwing the pebbles till the end of the night. Its period starts from Zawal (midday); it is better to begin it before performing Salah (Prayer), if possible. Otherwise, pilgrims can start it after performing Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), and `Isha' (Night) Prayers till the end of the night during this day (i.e. the eleventh day). The same applies to the following day (i.e. the twelfth day). On Saturday, throwing the pebbles begins from the afternoon extending only to sunset. May Allah grant us all success and make us all hold steadfastly to guidance and accept from us and you. May Allah's Peace and Blessings be upon His Servant and Messenger, Muhammad, and upon his family and Companions!

97- Explanation of the Ayah whose meanings say: ﴾The Day when the Shin shall be laid bare and they shall be called to prostrate themselves﴿

Q: A student asks about the authentic Tafsir (explanation/exegesis of the meanings) of Allah's Statement (meanings of which are translated as): ﴾(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.﴿

A: The Messenger of Allah (peace be upon him) explained this Ayah (Qur'anic verse) saying that Allah (Glorified be He) will come on the Day of Resurrection and reveal His Shin to His believing servants. It will be a sign for the believers, which when He reveals, they will know Him and follow Him. The Noble Ayah should be interpreted according to what was mentioned in the Hadith, which is Allah's revealing of His Shin. This is one of the attributes such as befits Allah's Majesty and Grandeur (Glorified and Exalted be He) that does not resemble any of His creation in any way.

The same applies to other attributes, such His Face, His Hands, His Foot, His Eyes, and other attributes which are authentically established in Nas (Islamic texts from the Qur'an or the Sunnah). Also, anger, love, hatred, and all attributes with which He has described Himself in the Noble Qur'an and which the Prophet (peace be upon him) reported. They are all truly His Attributes; all are as befitting Allah's Grandeur (Glorified and Exalted be He); and no one resembles Him (Glorified be He) in them, according to His Statement: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ He (Exalted be He) also says: ﴾Say (O Muhammad peace be upon him): "He is Allâh, (the) One.﴿ ﴾Allâh-us-Samad [Allah - The Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴿ ﴾He begets not, nor was He begotten.﴿ ﴾And there is none co-equal or comparable to Him."﴿ This is the opinion of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) from the Sahabah (Companions of the Prophet) and the scholars who followed them in righteousness. May Allah grant us success!

98- Explanation of the Ayah whose meanings say: (The Day when the Shin shall be laid bare)

Q: I read through the Tafsir book by Al-Sabuny, but I found that he gave Ta'wil (allegorical interpretation) to Allah's Saying (meanings of which are translated as): ((Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection)) **He interpreted it saying: It is mentioned in the Hadith that every believing man and woman will prostrate before Allah.**

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Yet when referring to the Sahih of Al-Bukhari, I found that the Hadith states: (Allah will lay bare His Shin, and then all the believers, men and women, will prostrate themselves before Him.) **Shaykh Al-Sabuny omitted the first part of the Hadith. Is it permissible for him to do so? What can we call this act, particularly when we know that it is done deliberately?**

A: Anyway, this is wrong. It is obligatory for him and for any other scholar to explain what is true. Scholars differed regarding this Ayah "the Shin shall be laid bare". Some of them interpreted it as referring to hardship. Yet there is a Sahih (authentic) Hadith interpreting the Ayah to mean "the Shin shall be laid bare", where it is not permissible to contradict the Hadith. Such an attribute, Allah (Glorified and Exalted be He) is described as having, is as befits His Majesty and Grandeur (Glorified and Exalted be He). Just as Allah (Exalted be He) is described as having a Face, a Hand, a Foot, Fingers and an Eye, He is also described as having a Shin in a way that befits Him (Glorified and Exalted be He). There is no comparison between such Attributes of Allah and those of His creatures. It is not permissible for a scholar to conceal the truth or to adopt false interpretation. Allah is the One sought for help.

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99- Explanation of the Ayah whose meanings say: (And as for Al-Qâsitûn they shall be firewood for Hell)

And: (Verily, Allâh loves Al-Muqsitin (those who act justly).)

Q: Please explain the difference between the following Ayahs (Qur'anic verses). The fifteenth Ayah of Surah Al-Jinn where Allah (Exalted be He) says:(وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ([whose meanings are translated as] And as for Al-Qâsitûn (disbelievers who deviated from the Right Path), they shall be firewood for Hell) **The eighth Ayah of Surah Al-Mumtahanah where Allah (Exalted be He) says:** (إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (Verily, Allâh loves those who act justly).) **The forty-second Ayah of Surah Al-Ma'idah where Allah (Exalted be He) says:** (فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (Judge with justice between them. Verily, Allâh loves those who act justly).)

A: The Arabic word "قسط (Qist)", which Allah commands to abide by in judging, means justice; whereas "المقسطين (Al-Muqsitin)" are the just people, whether in their judgments, in their relations with their families and in what Allah (may He be Exalted) made them in charge of. The verb "أقسط (Aqsata)" means to act justly and fulfill the rights. However, "القاسط (Al-Qasit)" means an unjust person.

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Therefore, Allah (may He be Exalted) says: (وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا) This Ayah refers to the oppressive and unjust people who transgress the Boundaries of Allah (may He be Exalted); they are threatened to be firewood for Hell. On the other hand, the word "المقسطين (Al-Muqsitin)", with the letter "ميم" (Mim), means the just, guided people who are fair in their judgments, in their relations with their families, and in what Allah (may He be Exalted) charged them with. Thus, Allah (may He be Exalted) says: (إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ) It means that He loves the people of righteousness and justice. The Messenger of Allah (peace be upon him) is reported to have said in a Sahih (authentic) Hadith: (The just will be with Allah on pulpits of light on the right hand of the Most Merciful (the Exalted and Glorified), and both His Hands are right – those who are just in their judgment and are fair with their families and those of whom they are in charge.)

100- Explanation of the Ayah whose meanings say: ﴾But as for him who feared standing before his Lord...﴿

Q: Kindly explain the Ayah in Surah Al-Nazi`at (whose meanings are translated as): ﴾But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.﴿ ﴾Verily, Paradise will be his abode.﴿

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What are the desires that the soul must be restrained from? Is a woman getting a job, though financially secure, included among these matters that the soul must be forbidden from?

A: This Ayah is great and its meaning is self-explanatory. In the Ayahs preceding it Allah (Exalted be He) states: ﴾Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).﴿ ﴾And preferred the life of this world (by following his evil desires and lusts)﴿ ﴾Verily, his abode will be Hell-fire﴿ ﴾But as for him who feared standing before his Lord...﴿ The meaning is: As for one who fears the standing before their Lord on the Day of Resurrection and thus forbids their soul from prohibited desires or sins to which human nature is attracted, they will dwell in the honorable abode of Jannah (Paradise). The soul may incline to Zina (sexual intercourse outside marriage), Khamr (intoxicants), Riba (usury/interest) and other prohibited things; and may for certain reasons love that. Thus, one means to enter Jannah is that a believer, man or woman, is helped by Allah to constantly fight against these sinful desires and not to yield to them. There is nothing wrong with a woman working, as long as the work is Mubah (permissible) or Mashru` (Islamically lawful) and no sins are expected to result from it like Khulwah (being alone with a member of the opposite sex) or being disobedient to the husband or any of such matters that Allah (Exalted be He) has prohibited for women.

101- Explanation of the Ayah whose meanings say: (The Scriptures of Ibrâhîm and Mûsâ)

Q: It is well-known that there are four Divinely-revealed Books; the Tawrah (Torah), the Zabur (Psalms), the Injil (Gospel) and the Qur'an. What about the Scriptures of Ibrahim (Abraham, peace be upon him) and Musa (Moses, peace be upon him) mentioned in the Qur'an in Surah Al-A`la, Ayahs (Qur'anic verses) 18-19? Please give us a brief definition of these purified scriptures.

A: Allah (Glorified be He) informs us that He sends His Messengers with clear proofs and scriptures. Allah (Glorified and Exalted be He) says in Surah Al-Nahl: (And We sent not (as Our Messengers) before you (O Muhammad peace be upon him) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.) (with Al-Bayyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.)

Allah (Glorified be He) says in Surah Al-Hadid: (Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice...) As for the Scriptures of Ibrahim and Musa, Allah (Glorified be He) mentions them in Surah Al-A`la which starts with:

"Glorify the Name of your Lord, the Most High." Allah (Exalted be He) tells us that among these revealed Scriptures are: the Tawrah sent to Musa, the Zabur sent to Dawud (David, peace be upon him), the Injil sent to `Eisa (Jesus, peace be upon him) and the Qur'an sent to Muhammad (peace be upon them all).

The knowledge of Allah's Servants should be only that which Allah teaches in His Book or through His Messenger (peace be upon him). Allah is the Grantor of success!

102- Explanation of the Ayah whose meanings say: (And verily, your Lord will give you so that you shall be well-pleased)

Q: Kindly explain Allah's Saying (whose meanings are translated as): (And verily, your Lord will give you (all good) so that you shall be well-pleased.)

A: It was reported in Sahih (authentic) Hadiths that Allah (Exalted be He) promised His Messenger (peace be upon him) that He will please him regarding his Ummah (nation based on one creed). This includes that He will permit him to intercede for them. Thus, the Prophet (peace be upon him) will intercede with Allah (Exalted be He) for them to enter Jannah (Paradise) and will intercede for many of those who entered Hellfire to be brought out of it. As for the people of Mawqif (a place where people will stand on the Day of Resurrection before Reckoning), Allah has conferred upon the Prophet (peace be upon him) the honor of interceding with Him (Glorified be He) to begin the judgment between them. This is Al-Maqam Al-Mahmud (station of praise and glory) which Allah has promised to raise him to.

103- Explanation of the Ayah whose meanings say: ﴾And proclaim the Grace of your Lord﴿

Q: Concerning the Ayah (whose meanings are translated as): ﴾And proclaim the Grace of your Lord﴿ , if a person is able to live prosperously, does this Ayah (Qur'anic verse) apply to them? What is the meaning of: ﴾And proclaim the Grace of your Lord.﴿

A: The meaning of the Ayah is that Allah (Exalted be He) asked the Prophet (peace be upon him) to show Allah's Grace upon him. Thus, he (peace be upon him) thanked Him in words as much as he thanked Him in deeds. Declaring Allah's Grace includes saying: "We are fine, praise be to Allah", "We have many riches", "We have many blessings", or "Thanks to Allah for this", not claiming to be weak and having nothing. One should thank Allah (Exalted be He) by mentioning His Blessings and acknowledging His Bounty, not complaining of not having money, clothes or other things. If Allah (Glorified be He) bestows bounty upon His Servant, He likes it to be seen on them,

whether in their clothes, food or drink, so they should not look poor while Allah (Exalted be He) has given them wealth and generously provides for them. Thus, the blessings Allah bestows on them must be made manifest in their food, drink, and clothes. However, this should not lead to extravagance and wasting of money.

104- Explanation of the Ayah whose meanings say: (So woe to those performers of Salât...)

Q: Kindly explain the Ayah (whose meanings are translated as): (So woe to those performers of Salât (prayers)) (Those who are heedless of their Salât.) (Those who do good deeds only to be seen (of men)) (And withhold Al-Mâ'ûn (small kindnesses like salt, sugar, water).) **?**

A: The mentioned noble Ayah should be understood in the context of its apparent meaning. Allah's use of the word "woe" refers to the severe punishment which He threatens those whom He describes as: (Those who are heedless of their Salât.) (Those who do good deeds only to be seen (of men)) (And withhold Al-Mâ'ûn (small kindnesses like salt, sugar, water).) Negligence of Salah (Prayer) means to be unmindful of it, showing little attention or care. It does not refer to those who abandon it deliberately,

because deliberately abandoning Salah constitutes an act of major Kufr (disbelief that takes the Muslim out of Islam), even if the one who abandons it does not deny that it is obligatory. This is the more correct of the two opinions maintained by scholars. We ask Allah to protect us from this.

Laxity regarding Salah, also included in the threat given in the Ayah, means not observing some of its rules set by Allah such as delaying and failing to perform it in congregation, according to the more correct of the two opinions maintained by scholars.

Deliberately abandoning Salah renders the doer a Kafir (disbeliever) guilty of major Kufr, even if the one who abandons it does not deny its being obligatory as mentioned earlier. This is based on the Hadith in which the Prophet (peace be upon him) said: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).﴿ (Related by Imam Ahmad and Ahl-ul-Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] through an authentic Isnad [chain of narrators]) The Prophet (peace be upon him) also said: ﴾Between man and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.﴿ (Related by Imam Muslim in his Sahih [Authentic Hadith Book]) These and other similar Hadiths provide clear-cut proof that anyone who abandons Salah is considered a Kafir, even if they do not deny its being obligatory.

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Denying the obligation of Salah constitutes an act of Kufr by Ijma` (consensus of scholars); even if the denier performs Salah. As for Sahw (forgetfulness) which may occur during Salah, it is not subject to this Ayah because all humans are prone to forgetfulness. The Prophet (peace be upon him) himself is reported to have offered more or less Rak`ahs (units of Prayer) out of forgetfulness. Authentic Hadiths have been reported in this regard. Therefore, other people are more liable to forget during Salah. Those who offer Salah just to be seen of men are considered as being forgetful of their Salah, like the hypocrites do.

The believer should offer Salah purely and sincerely for Allah alone, seeking to attain His Good Pleasure and reward from Him (Glorified and Exalted be He). Since they know that Allah (Exalted be He) has made performance of the Five Obligatory Daily Salahs incumbent on them, they have to perform them out of sincerity to Allah while seeking His Pleasure and fearing His Punishment.

Another characteristic of those who perform Salah whom Allah (Exalted be He) has threatened to punish, is that they withhold Al-Ma`un. The word Al-Ma`un has been interpreted by some scholars as meaning Zakah (obligatory charity) which is always coupled with Salah in the Noble Qur'an. Allah (Glorified be He) says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât...﴿ And: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and bow down (or submit yourselves with obedience to Allâh) along with Ar-Râki'ûn.﴿

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Other scholars have interpreted Al-Ma`un as meaning `Ariyah (permission to benefit from a borrowed article whose use is permissible, which is eventually returned to its owner).

Furthermore, other scholars have interpreted it as meaning the bucket which is used to carry water or a pan which is used for cooking. It goes without mention that the sin of withholding payment of Zakah is worse than this.

Muslims should be mindful of Allah (Exalted be He) so as to fulfill their duties towards Him. They have to lend their fellow Muslims all the articles that may be of benefit to them.

105- Useful books of Tafsir

Q: I would like you to tell me the titles of some useful books of Tafsir (exegesis of the meanings of the Qur'an), Hadith and Fiqh (Islamic jurisprudence). May Allah reward you.

A: Useful books of Tafsir include: Tafsir ibn Jarir, Tafsir ibn Kathir, Al-Baghaway, Ibn Su`dy and Al-Shanqity. Useful books of Hadith include: the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), the Sunan (Hadith compilations classified by jurisprudential themes) written by the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah), Muntaqa Al-Akhbar, `Umdat Al-Hadith, Bulugh Al-Maram, Al-Arba`un Al-Nawawiyyah and their completion for Al-Hafizh ibn Rajab. They are fifty Hadiths reported from the Prophet (peace be upon him) under the heading of

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Jawami` Al-Kalim (concise yet most comprehensive expressions). Useful books of Fiqh include: Al-Mughny and Al-Muqni` by the great scholar, Imam Abu Muhammad ibn `Abdullah ibn Qudamah, (may Allah be merciful to him), Al-Rawd Al-Murabba` Sharh Zad Al-Mustanqa` with the commentary of Shaykh `Abdul-Rahman ibn Qasim (may Allah be merciful to him), and Sharh Al-Muhadhab by Al-Nawawy (may Allah be merciful to him). May Allah grant us success!

106- Comments on the book entitled "Safwat Al-Tafasir" by Al-Sabuny and his Ta'wil of Ayat-ul-Sifat

Q: What is your opinion with regard to the book entitled "Safwat Al-Tafasir" for it quoted Al-Sawy as saying that the Messenger (peace be upon him) is the origin of mercy and blessings? Also, Al-Sawy said that adopting the apparent meaning of the Qur'an and Sunnah is Kufr (disbelief).

A: This is all incorrect. The Messenger (peace be upon him) is not the source of mercy, except by way of Ta'wil (allegorical interpretation), if we consider that he was a source of Shari`ah (Islamic law) which is mercy. Otherwise, mercy is from Allah Alone and this saying is erroneous and wrong. Moreover, claiming that adopting the apparent meanings of the Islamic texts is Kufr, is also wrong; this is extremely bad and condemned statement by Al-Sawy. We ask Allah to save us from this. Kufr is to stray from the true path. In fact, a sound person never says so for both sayings are decisively great abomination. May Allah protect us from that!

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Compiling the Mus-haf according to one Harf

Q: Is it true that when `Uthman (may Allah be pleased with him) compiled the Qur'an in one Mus-haf (Qur'an, the Book), he omitted some of the Ahruf (modes of recitation), or that he confirmed some Qira'at (recitation styles)?

A: It was authentically reported that the Messenger of Allah (peace be upon him) said: (This Qur'an has been revealed in seven Ahruf, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).) The verifying scholars said that these Ahruf are close in meaning and different in words.

When `Uthman (may Allah be pleased with him) was told about people differing in reciting the Qur'an and Hudhayfah (may Allah be pleased with him) came to him asking him to help people, he consulted with his contemporary companions such as `Aly, Talhah, Al-Zubayr and others, who suggested compiling the Qur'an on one Harf, so that people would not differ regarding it. He (may Allah be pleased with him) compiled it after holding a quadruple committee headed by Zayd ibn Thabit (may Allah be pleased with him). They compiled the Qur'an according to one Harf, wrote it down and distributed it among different territories in order for people to approve of it

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and put an end to their difference. With regard to the seven or ten Qira'at, they are found in the one Harf compiled by `Uthman (may Allah be pleased with him), with the addition, omission or prolongation of a letter or style of recitation. All this comes under the one Harf according to which `Uthman (may Allah be pleased with him) compiled the Qur'an. The intention is to keep the Words of Allah from being a subject of dispute among people, the matter which may harm them and cause Fitnah (sedition). Allah (Glorified and Exalted be He) has not imposed reciting the Qur'an with the seven Ahruf; rather, the Prophet (peace be upon him) said: (So, recite you of the Qur'an as much as may be easy for you.) Gathering people to one Harf is a good deed on the part of `Uthman and the Sahabah (Companions of the Prophet), for this entails facilitation and settlement of dispute among Muslims.

108- Diversity of Qira'at does not change the meaning

Q: It is said that the diversity of the Qira'at (recitation styles) of the Qur'an result in difference in the Qur'an, as it may imply a second meaning, such as Ayah (13) in Surah Al-Isra', saying: ﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا [(meanings of which are translated as:) And on the Day of Resurrection, We shall bring out for him a book which he will find wide open].﴾ **Please clarify this.**

A: It is authentically reported from the Prophet (peace be upon him) that the Qur'an was sent down from Allah in seven Ahruf (modes of recitation. sing. Harf). This means that the Qur'an was revealed in seven Arab accents and dialects with the aim of facilitating recitation, as a mercy from Allah (Exalted be He) to mankind. The recitations of the Qur'an have been transmitted by Tawatur (a significant number of narrators whose agreement upon a lie is impossible) and the consistency of the Qur'an confirms this. All the Qira'at (recitation styles) of the Qur'an were a revelation from Allah, the All-Wise, Worthy of all Praise.

Therefore, the diversity of Qira'at is not due to distortion, alteration, or ambiguity in the meanings of the Qur'an. They do not imply contradiction or confusion in the intended objectives. Rather, they confirm and explain one another. Certain meanings according to some Qira'at may differ, yet this difference aims at achieving a goal in the Shari`ah (Islamic law) or providing a benefit for people, while remaining consistent in meaning, agreeing in objectives, forming a part of one complete, perfectly accurate legislation body, without the slightest blemish of conflict or contradiction among them.

For example, according to the reported Qira'at of the Ayah cited by the questioner, which is the Saying of Allah (Exalted be He): ﴿وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا﴾ first: if when reading the word (ونخرج) ["Wa nukhriju"] the letter "ن" (Nun) is pronounced with Damm (vowel point that sounds like "u") and the letter "ر" (Ra') is pronounced with Kasr (vowel point that sounds like "i"); and when reading (يلقاه) ["Yalqah"] the letter "ي" (Ya') is pronounced with Fath (vowel point that sounds like "a"), with the letter "ق" (Qaf) de-emphasized, the meaning will be: on the Day of Resurrection We shall bring out for every person a record i.e. the record of their good and bad deeds, which they will find spread open. The blessed people will take their records with their right hands while the wretched will take theirs with their left hands. Second: if when reading: " يلقاه منشورا " the letter "ي" (Ya') is pronounced with Damm (vowel point that sounds like "u") with the letter "ق" (Qaf) emphasized: "Yulaqqahu manshura" the meaning will be: on the Day of Resurrection We shall bring out for every person their record of deeds, which they will be given spread open. So, the two Qira'at convey the same meaning because in either case, received or been given, humans will take the records of their deeds.

Similarly, Allah (Exalted be He) says: ﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ [(meanings of which are translated as:) In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies]﴾ if when reading (يكذبون) ["Yakdhibun"] the letter "ي" (Ya') is pronounced with Fath ("a"), the letter "ك" (Kaf) has Sukun on it (vowelless), and the letter "ذ" (Dhal) is pronounced with Kasr ("i"), the meaning will be: Tell lies about Allah and the believers. The word (يكذبون) may also be recited: "Yukadh-dhibun", where the letter "ي" (Ya') is pronounced with Damm ("u"), the letter "ك" (Kaf) with Fath ("a") and the letter "ذ" (Dhal) with Shaddah (double consonant), in that case the meaning will be: Belie the Messengers regarding their revealed messages.

It is apparent that the meanings of the two Qira'at are congruous with each other; each of them shows a characteristic of the hypocrites. The first described them with telling lies about Allah (Exalted be He), His Messengers, and people; whereas the second described them with belying the Messengers as regards the Shari`ah and the Truth that was revealed to them. So, both are true, for the hypocrites combine both telling lies about and belying Messengers.

Consequently, it becomes clear that the diversity of the Qira'at of the Qur'an is divinely meant for a Divine Wisdom. The diversity of Qira'at is not a production of human perversion or alterations and it does not result in error, contradiction, or disorder. Rather, in all cases, the meanings of these recitations are consistent and agreeing in their ends. May Allah grant us success!

109- Reciting the Qur'an without performing Wudu'

Q: Is it permissible to recite the Qur'an without performing Wudu' (ablution)? Who are "the purified"?

A: It is permissible to recite the Qur'an without performing Wudu' provided that you do not touch the Mus-haf (Qur'an, the Book), but you recite what you memorize. However, it is not permissible to touch the Mus-haf unless the person is in a state of Taharah (ritual purification). The purified referred to in Allah's Saying (Exalted be He):

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﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ are those who are Tahir (ritually pure) of major and minor Hadath (ritual impurity that invalidates ablution), according to the opinion maintained by some scholars. However, the correct opinion is that it refers to the angels. As for a person who is Junub (in a state of major ritual impurity), it is not permissible for them to recite anything of the Qur'an, whether out of memory or while holding the Mus-haf, based on the Hadith authentically reported from `Aly (may Allah be pleased with him) who said: ﴾There was nothing to hinder the Prophet (peace be upon him) from reciting the Qur'an except being in the state of Janabah (major ritual impurity related to sexual discharge).﴿

110- The Qur'an should only be touched by the Tahir

Q: What is the ruling on touching the Mus-haf (Qur'an, the Book), or moving it without performing Wudu' (ablution), bearing in mind that the body of the person who touches it is pure?

A: It is not permissible for a Muslim to touch the Mus-haf without performing Wudu', according to the opinion of the Jumhur (dominant majority of scholars), including the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad, may Allah be pleased with them). Moreover, such was the opinion given by the Sahabah (Companions of the Prophet) when asked on this issue; they held that none should touch the Mus-haf except when Tahir (ritually pure). There is a Sahih (authentic) Hadith in this regard narrated on the authority of `Amr ibn Hazm (may Allah be pleased with him) that the Prophet (peace be upon him):

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﴾wrote to the people of Yemen: 'No one should touch the Qur'an except one who is Tahir (ritually pure).'﴿

This Hadith is reliable and has several lines of transmission supporting each other. Accordingly, a Muslim who touches the Mus-haf should be Tahir. The same ruling applies to moving it from one place to another - one should be Tahir. But, if touching or moving it occurs through a means such as a wrapping, cover, or a hanger, there is nothing wrong in this. However, touching it directly without being Tahir is impermissible, according to the most correct scholarly opinion, which is maintained by the Jumhur. Regarding recitation, it is permissible for one in a state of minor Hadath (ritual impurity that necessitates ablution) to recite Qur'an from memory or read it without touching the Mus-haf with someone else correcting and reminding when necessary. However, a Junub (person in a state of major ritual impurity) must not recite it, for it was related by Ahmad with a good Sanad (chain of narrators) on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) recited some of the Qur'an after coming out of the privy, and said: ﴾This is (permissible) for the one who is not Junub, whereas the Junub is not to recite even one Ayah (Qur'anic verse).﴿

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This means that a person in a state of Janabah (major ritual impurity related to sexual discharge) must not read from a Mus-haf, or even from memory, until they have bathed. The person who is in a state of minor Hadath is permitted to recite from memory without touching the Mus-haf.

For women in menstruation or post-partum period, there is a difference of opinion among scholars in this regard. Some held that she is like a Junub and must not recite Qur'an. Others held that she is permitted to recite Qur'an from memory without touching the Mus-haf, for post-partum or menstruation periods are longer than Janabah. A Junub can bathe at once and recite Qur'an immediately. However, the menstruation period may reach ten days or more and the post-partum period also may be too long. The correct opinion is that there is no prohibition concerning their reciting from memory. This is the most preponderant opinion, for it was authentically reported in the two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said to `Aishah when she began menstruating during Hajj: ﴾Perform all that a pilgrim does except for offering Tawaf (circumambulation around the Ka`bah) until you are purified (from menses).﴿

A pilgrim recites Qur'an and since doing so was not excluded by the Prophet (peace be upon him), this indicates the permissibility of recitation for women (during such periods). Similarly, he (peace be upon him) told Asma' bint `Umais the same when she gave birth to Muhammad ibn Abu Bakr at the Miqat (site for entering the ritual state for Hajj and `Umrah) during Farewell Hajj.

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Accordingly, this indicates that a menstruating woman or a woman during post-partum bleeding may recite the Qur'an without touching the Mus-haf. But, with regard to the Hadith narrated by Ibn `Umar that the Prophet (peace be upon him) stated: ﴾A menstruating woman or a Junub must not recite anything of the Qur'an﴿ it is a Da`if Hadith (a Hadith that fails to reach the status of Hasan due to a weakness in the chain of narration or one of the narrators), as it includes in its Sanad Musa ibn `Utbah and Ibn `Ayyash on the authority of Musa ibn `Utbah, and scholars ranked the reports of Musa as Da`if. They hold that his Sanad is good when reporting from the people of Al-Sham (the Levant), his mother country, but it is Da`if when reporting from the people of Hijaz. This Hadith was narrated from the people of Hijaz; therefore, it is Da`if.

111- The Mus-haf should only be touched by Muslims

Q: Some non-Muslims work on printing the Mus-haf (Qur'an, the Book) and so touch it, what is the ruling on this, although there are Muslims available to perform this job?

A: If it is possible to prevent them, you should do this, if you have authority to do so. The Mus-haf should not be touched by non-Muslims. However, if you can do nothing about this, you should not prevent them and you are not to blame; rather, the blame lays on the country that allowed them to do this work.

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112- The ruling on a Christian who touches a Mus-haf

Q: What is the ruling on a Christian who touches both the Mus-haf (Qur'an, the Book) and the translation of the meanings of the Noble Qur'an?

A: This is a controversial matter among scholars. It is well known among scholars that touching the Nobel Qur'an is prohibited for a Christian, Jew and all disbelievers; since the Messenger of Allah (peace be upon him) prohibited carrying the Qur'an to the countries of enemies and justified this by saying: ﴾so as not to fall into their hands (i.e., the hands of the enemy)﴿ Therefore, this has showed that they should not be enabled to take it, but they can listen to it. Allah (Exalted be He) says: ﴾And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân)﴿ Which means that it can be recited to them so that they get to hear it, but it should not be handed to them. However, some other scholars adopted the opinion that touching the Noble Qur'an is permissibile for non-Muslims, if in all probability, a Kafir (disbeliever) will embrace Islam by doing so. They supported their argument by mentioning the Prophet's message (peace be upon him) to Hercules the king of the Romans in which he mentioned Allah's Saying (Glorified and Exalted be He): ﴾Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you﴿ .

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They stated that this a great Ayah from the Book of Allah and he wrote it to Hercules. However, the correct opinion is that this is not a proof, rather it indicates the permissibility of writing an Ayah or two of the Book of Allah. As for handing over the Mus-haf; there are no authentic reports from him (peace be upon him) in this regard. As for the book of the translation of the meanings of the Qur'an; there is no harm that a Kafir touches it, for it is a book of Tafsir (explanation/exegesis of the meanings of the Qur'an) and not a Qur'an. Thus, if a kafir or a Muslim who is not observing Taharah (ritual purification) touches it, this is acceptable, for it does not have the same ruling as the Qur'an. Furthermore, the ruling on the Qur'an is only restricted to its being written in Arabic without having Tafsir. But, if it includes a translation; it will have the same ruling on Tafsir. A Tafsir, however, can be carried by a Muslim who is not observing Taharah or a Kafir, for it is not the Qur'an.

113- Obligation of destroying the newspapers that contain Ayahs and Dhikr after they become useless

Q: Sometimes we find some Ayahs (Qur'anic verses) in newspapers and diaries. We also find: "In the Name of Allah, the most Gracious, the most Merciful" written in the beginning of some papers and letters. What should we do with these Ayahs after reading the newspaper or the letter? Should we tear them, burn them or what?

A: After reading such papers or newspapers, you should keep them, burn them or bury them in clean land, in order to protect the Ayahs and Names of Allah from being used in a degrading or insulting way. It is not permissible to throw them in the trash can or in the markets, use them to wrap things, use them as a table to eat on or such things, as this will subject them to desecration, May Allah grant us success!

114- Necessity of Taharah to recite Qur'an from the Mus-haf

Q: Should a teacher be in state of Taharah (ritual purification) when teaching the Noble Qur'an from the Mus-haf (Qur'an, the Book) or not?

A: No one should touch the Mus-haf unless they are in a state of Taharah, according to the Jumhur (dominant majority of scholars) including the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad, may Allah be merciful to them). It is narrated on the authority of `Amr ibn Hazm that the Prophet (peace be upon him) said: (None should touch the Qur'an except one who is Tahir (ritually pure).) The Isnad (chain of narrators) of this Hadith is good and was related by Abu Dawud as well as other scholars as Hadith Muttasil (a Hadith with a continuous chain of narration to a Companion of the Prophet or Follower; the generation after the Prophet's Companions) and Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration); its authenticity is also supported by other lines of transmission. This was also the legal opinion given by the Sahabah (Companions of the Prophet) in this regard. May Allah grant us success!

115- Ruling on reciting Qur'an during menses or postpartum period

Q: Respected Shaykh, I got used to recite some Surahs (Qur'anic chapters) from the Mus-haf (Qur'an, the Book) before I sleep. However, I cannot recite these Surahs when I have my period. Is it permissible for me to write these Surahs on a piece of paper?

A: It is permissible for a menstruating woman or a woman in her postpartum period to recite Qur'an, according to the more correct of the two opinions maintained by scholars, since there is no evidence to support prohibition. Reciting the Qur'an should be without touching the Mus-haf. It is permissible for them when necessary to hold the Mus-haf by means of a screen like a piece of pure cloth or the like. The same applies to the piece of paper on which Ayahs are written. May Allah grant us success!

116- Ruling on a menstruating woman reading books containing Du`a' and Adhkar

Q: Is it permissible for a menstruating woman to read books with Du`a' (supplication) content on the Day of `Arafah (9th of Dhul-Hijjah), given the fact that these books contain Ayahs (Qur'anic verses)?

A: There is nothing wrong with a menstruating woman or a newly-delivered mother reading books containing Du`a' while performing the rituals of Hajj. She is even allowed to recite the Qur'an, according to the correct opinion of scholars. There exists no authentic or explicit text in the Qur'an or Sunnah (whatever reported from the Prophet) which forbids such a woman from reciting the Qur'an. Only the Junub (person in a state of major ritual impurity) has been prohibited from reciting the Qur'an. This is based on the Hadith narrated by `Aly (may Allah be pleased with him). As for the Hadith narrated by Ibn `Umar (Neither a menstruating woman nor a Junub (person in a state of major ritual impurity) should recite anything from the Qur'an.) it has been ranked as Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), because the Hadith is narrated by Isma`il ibn `Ayyash from the people of Hijaz. Ismail's narrations from the people of Hijaz have been classified as weak. However, the menstruating woman and the newly-delivered mother are only allowed to recite the Qur'an from memory without holding or touching the Mush-haf (Qur'an, the Book). The person in a state of Janabah (major ritual impurity related to sexual discharge) is not allowed to recite the Qur'an either from memory or the Mus-haf until after performing Ghusl (full ritual bath). The difference between the two cases (i.e., Janabah and menstruation) is that the Junub can remove the state of Janabah at any time after sexual intercourse. Therefore, he can perform Ghusl at any time he wants. If there is a shortage of water, he may perform Tayammum (dry ablution with clean earth)

after which he can offer Salah (Prayer) and recite the Qur'an. This is not the case with menstruating women or newly-delivered mothers whose menstruation or postpartum period will last for as long as Allah wills.

Each may last for several days. That is why they have been allowed to recite the Qur'an so that they will not forget it or miss the excellent reward of reciting it and learning the rulings of Shari`ah (Islamic Law) contained in it. Therefore, it is even more permissible for them to read books of Du`a' that have Ayahs and Hadiths intermingled with them. This is according to the more correct of the two opinions maintained by scholars (may Allah be merciful to them).

117- Is it permissible for the person who is not in a state of Taharah to perform Sujud-ul-Tilawah

Q: A questioner from Al-Ladhiqiyyah in Syria asks whether it is permissible for the person who recites the Qur'an but does not face the Qiblah (direction faced for Prayer towards the Ka`bah) to make Sujud-ul-Tilawah (Prostration of Recitation) when reciting one of Ayat-ul-Sujud (Qur'anic verses of Prostration). Is Taharah (ritual purification) a prerequisite for making Sujud-ul-Tilawah? Should I make Sujud-ul-Tilawah if I recite one of Ayat-ul-Sujud while sitting in the plane or car seat?

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Will the ruling be the same if I do so while sitting on a chair in the house or office? Please answer me. May Allah reward you best.

A: It is an act of Sunnah (supererogatory act of worship following the example of the Prophet) to make Sujud when reciting one of Ayat-ul-Sujud according to the manners of the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them). The Prophet (peace be upon him) used to recite the Qur'an while sitting among the Sahabah and to make, together with them, Sujud when reciting one of Ayat-ul-Sujud. It is also an act of Sunnah to face the Qiblah if it is easy. Sujud al-tilaawah is not regarded as a form of Salah, so it is not essential to meet the conditions and requirements needed for Salah. Rather, it is an act showing submission to Allah (Exalted be He) and imitation of the Prophet (peace be upon him). He (peace be upon him) used to gather the Sahabah to recite the Qur'an and never prevented any of them to make Sujud when reciting one of Ayat-ul-Sujud in the case of not being in a state of purity. This indicates that if being in a state of purity had been a prerequisite for making Sujud Al-Tilawah, he would have informed the Sahabah who would in turn have informed their followers to do so. Since the Prophet (peace be upon him) was ordered by Allah (Exalted be He) to convey the Islamic teachings and was keen to advise people, this matter would not be disregarded by him. Consequently, it is permissible for the person traveling by air, land or sea

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to make Sujud facing the direction that the means of transportation takes. This was the manner of the Prophet (peace be upon him) when offering the supererogatory Prayers whilst traveling. If it is easy to face the Qiblah to offer the the supererogatory Prayers in the state of Ihram then to turn to the direction he takes to his destination, it would be better according to some Hadith authentically reported from the Prophet (peace be upon him). May Allah grant us success.

118- The permissibility touching a copy of the exegesis of the Noble Qur'an without Taharah

Q: Is it permissible to hold a copy of the exegesis of the Noble Qur'an without being in a state of Taharah (ritual purity)? and what about al-Mushaf (Qur'an, the Book) that has on the sides of its pages the exegesis of the Noble Qur'an i.e. it contains both the Noble Qur'an and its exegesis? We hope that your Eminence will guide us.

A: It is permissible to hold the books of exegesis without a barrier and without being in a state of purity because they are not a Mushaf. However, it is impermissible to touch a Mushaf containing the Noble Qur'an exclusively, on the part of the one who is not in a state of purity because Allah (Glorified and Exalted be He) says: ﴿That (this) is indeed an honourable recitation (the Noble Qur'ân).﴾ ﴿In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).﴾ ﴿Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴾

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and the Prophet (peace be upon him) said: ﴾None should touch the Qur'an except one who is pure.﴿ The basis of the absolute purification according to Shari`ah (Islamic law) is being pure of both minor and major impurity, as was understood by the Companions of the Prophet (peace be upon him). It is not recorded, as far as we know, that any one of them touched al-Mushaf without being in a state of purity. Such is the opinion of the majority of Muslim scholars and such is the correct opinion. May Allah grant us success.

119- Preference of placing the Mus-haf on a raised area during Sujud-ul-Tilawah

Q: If I am reciting the Qur'an and I reach an Ayah (Qur'anic verse) requiring Sujud (prostration), is it permissible for me to place the Mus-haf (Qur'an, the Book) on the ground until I perform Sujud-ul-Tilawah (Prostration of Recitation), or should I place it on something raised above the ground?

A: There is nothing wrong in placing it on the ground when performing Sujud-ul-Tilawah, provided it is clean. If possible, it is better to place it on a raised area or give it to someone next to you until you perform Sujud,

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because this is one of the manifestations of honoring and glorifying it, and so that people do not think you intend to show disrespect or little care. May Allah grant us success!

120- The ruling on children holding the Mus-haf

Q: We have a school in which there are children who memorize the Qur'an, but they cannot remain Tahir (ritually pure) for a long time. Is it obligatory on children to perform Wudu' (ablution) in order to hold the Mus-haf (Arabic Qur'an)?

A: If the children are more than seven years old, their parents or guardians should order them to do so, because it is not permissible to touch the Mus-haf except for a person who is Tahir, according to the evidence of Shari`ah (Islamic law) mentioned about this. As for those who are less than seven years old, it is not permissible for them to hold the Mus-haf, even if they perform Wudu', because they are under the age of discretion.

121- The ruling on a Kafir holding a translation of the meanings of the Qur'an

Q: I have a copy of an English translation of the meanings of the Qur'an. Is it permissible for a Kafir (non-Muslim) to hold it?

A: There is no harm in a Kafir holding a copy of an English or non-Arabic translation of the meanings of the Qur'an, because the translation is an explanation of the meanings of the Qur'an, so there is no harm in a Kafir or a Muslim who is not in a state of Taharah (ritual purity) to touch it. Translation takes the same ruling as Tafsir (exegesis of the meanings of the Qur'an), not the Qur'an. There is no harm in a Kafir or a Muslim who is not in a state of Taharah to touch the books of Tafsir, Hadith, Fiqh (jurisprudence) and Arabic Language. May Allah grant us success.

122- Ruling on holding books of Tafsir without performing Wudu'

Q: In some books, the whole text of the Qur'an is written in the middle of the page, while the Tafsir (exegesis of the meanings of the Qur'an) is written at the top, right and left to it, such as Tafsir Al-Jalalayn. Is it permissible to hold such books and read Qur'an from them without performing Wudu' (ablution)?

A: These books have the same ruling as the books of Tafsir, so you may hold them and read them without performing Wudu'. However, if you are Junub (person in a state of major ritual impurity), it is not permissible for you to recite the Qur'an, whether from the Mus-haf (Qur'an, the Book) or other books, until you perform Ghusl (full ritual bath). As for a person who is not Junub, they may hold books of Tafsir, Hadith and Fiqh (Islamic jurisprudence).

123- Merits of reciting the Qur'an with due contemplation

Q: A Muslim sister from Casablanca in Morocco inquires: Is there any difference in reward between reciting the Qur'an from the Mus-haf (Qur'an, the Book) or from the memory? When reciting the Qur'an from the Mus-haf,

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is it sufficient to read silently or should one move the lips or raise the voice? Kindly point out this to us in detail, Your Eminence.

A: I do not know of any proof that distinguishes between reading from the Mus-haf or from memory. It is prescribed to read with due contemplation and a heedful heart, whether from the Mus-haf or from memory. Reading should be audible and it is not sufficient to look into the Mus-haf without pronouncing out. The Sunnah (action following the example of the Prophet) is that the reciter pronounces out contemplatively when reading the Qur'an. Allah (Glorified and Exalted be He) says: ﴾(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴿ Allah (Glorified and Exalted be He) also says: ﴾Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?﴿ If recitation from memory makes the heart more solemn and brings it nearer to contemplating the Qur'an, this is better. But, if reading from the Qur'an makes the heart more solemn and brings it nearer to contemplation, this is better. May Allah grant us success!

124- Urging to recite the Qur'an with careful reflection

Q: How many days does a person need to conclude a Khatmah (one complete reading of the entire Qur'an) with due understanding and pondering over the meanings? Is it too long to finish one Khatmah in two months? Guide us, may Allah guide you!

A: The Prophet (peace be upon him) said to `Abdullah ibn `Amr ibn Al-`As: ('Recite the whole Qur'an in one month,' he kept saying, 'I am able to recite it in less than that,' until the Prophet (peace be upon him) said, 'Recite it in a week.') Then he asked to recite it in three days.

The Sahabah (Companions of the Prophet) used to recite the whole Qur'an in one week. Thus, it is better to finish the Khatmah in one week, but if it is possible to finish it in three days, it is permissible, provided that the person takes care of contemplation, reasoning and Khushu` (the heart being submissively attuned to the act of worship). If one recites the whole Qur'an in one or two months, it is permissible as long as they take care of contemplating and understanding it. If anyone arranges to recite every day one Juz' (a 30th of the Qur'an) to conclude one Khatmah every month, this is good. The Prophet (peace be upon him) said to `Abdullah ibn `Amr ibn

Al-`As: (Recite it (the Quran) in one month.) The Hasanah (rewardable good deed) is multiplied by ten. What matters is that everyone should be careful to recite the Qur'an with Khushu` and contemplation to benefit from the recitation. There is nothing wrong with reciting it in a month or two or more or less than that. However, it is Makruh (reprehensible) to recite the whole Qur'an in less than three days. The minimum is three days and nights; reciting in each day and night ten Juz's, as this is the least number of days reported.

125- Ruling on reading the Qur'an without moving the lips

Respected Shaykh `Abdul `Aziz ibn `Abdullah ibn Baz,

May Allah keep you sound and safe!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)! To proceed:

Some people open the Mus-haf (Qur'an, the Book) and read in it without moving their lips. Is this regarded as recitation of the Qur'an, or should it be recited audibly so as to gain the reward of recitation? Is the act of just looking at the pages of Mus-haf rewarded? Please provide us with your Fatwa (legal opinion issued by a qualified scholar). May Allah reward you well.

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A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

There is no objection to looking at the Qur'an silently with the aim of contemplation and understanding the meaning. However, a person will not be considered as a reciter and earn reward for recitation unless they pronounce the words they are reading. This is so even if they do not make them audible for others nearby. The Prophet (peace be upon him) said: ﴾Recite the Qur'an, for on the Day of Resurrection, it will come as an intercessor for its companions.﴿ (Related by Muslim)

The Prophet (peace be upon him) means by "its companions" the people who act upon it, as indicated by other Hadiths. He (peace be upon him) also said: ﴾Anyone who reads a letter from the Book of Allah will earn a good deed thereby, and a good deed gets a tenfold reward.﴿ (Related by Al-Tirmidhy and Al-Darimy through authentic Isnad [chain of narrators]) Accordingly, a person will not be considered as a reciter unless they utter the words, as stipulated by scholars. Allah is the Grantor of success!

126- Ruling on reciting the Qur'an without knowing Arabic grammar

Q: A relative of mine likes to read the Qur'an, but he does not know the rules of the Arabic grammar. What should he do?

A: He should do his best to read the Qur'an; he should read slowly and meditatively; and he should read in front of someone who is more knowledgeable than him so that he teaches him what he does not know. There is no harm in this, and he will be greatly rewarded, according to the saying of the Prophet (peace be upon him): (The best among you (Muslims) are those who learn the Qur'an and teach it.) (Related by Al-Bukhari in his Sahih [Authentic Hadith Book]) The Prophet (peace be upon him) also said: (Anyone who is proficient in reciting the Qur'an will be with the noble, righteous scribes (in Heaven); and anyone who falters in it and recites it with great difficulty will have a double reward.) (Agreed upon by Al-Bukhari and Muslim)

127- The ruling on forgetting what has been memorized of the Qur'an

Q: A female questioner from San`a' says, "I have memorized a whole Juz' (a 30th of the Qur'an), but I have forgotten it later because there is no one to review it with me continuously. Am I sinful? Do I have to memorize it again?

A: You are not sinful in sha'a-Allah (if Allah wills) according to Allah's saying (Exalted be He), ﴾And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.﴿ The Prophet (peace be upon him) also said: ﴾I am a human being like you and liable to forget like you; if I forget, remind me.﴿ Forgetfulness also overwhelms people and they cannot get rid of it.

As for the threats reported from the Prophet (peace be upon him) in this regard, these are Da`if (weak) narrations.

However, you should do your best to memorize what you can of Allah's Book, particularly Hizb-ul-Mufassal (from Surah Qaf to the end of the Qur'an) so that you can recite it in your Salah (Prayer)

after reciting Surah Al-Fatihah. As for memorizing Surah Al-Fatihah, it is obligatory because it is a pillar of every Rak`ah (unit of Prayer), according to the saying of the Prophet (peace be upon him), ﴾The Salah of whoever does not recite Surah Al-Fatihah is invalid.﴿ (Agreed upon by Imams Al-Bukhari and Muslim). Thus, it is known that reciting Surah Al-Fatihah is a pillar in Salah, whether the obligatory or supererogatory, on the part of the Imam (the one who leads congregational Prayer) and the one who offers Salah alone. As for a Ma'mum (a person being led by an Imam in Prayer), it is obligatory for them to recite it, according to the soundest opinion of the scholars. However, they are exempted from it in case of forgetfulness, ignorance of the ruling, or when joining Salah while the Imam is performing Ruku` (bowing) or about to do so where one cannot recite it. The Prophet (peace be upon him) said: ﴾"Perhaps you recite behind your Imam?" We said, "Yes, we do." He said, "Do not do that except in Surah Al-Fatihah, for there is no Salah for the one who does not recite it.﴿ Related by Imam Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Hibban with a Sahih (authentic) Isnad (chain of narration) on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him). It was also mentioned in the Sahih Book of Al-Bukhari on the authority of Abu Bakrah (may Allah be pleased with him) that he came to the Masjid (mosque) while the Prophet (peace be upon him) was performing Ruku`, so he knelt down before he could reach the row, and then he stood in the row. Being told about that, the Prophet

(peace be upon him) said to him after Salah, ﴾May Allah increase your keenness, but do not do it again (bowing in that way).﴿ He (peace be upon him) did not command him to make up for that

Rak`ah, which indicates that if the Ma'mum cannot recite Surah Al-Fatihah behind the Imam due to coming while the Imam is about to perform Ruku`, performing Ruku` only equals performing a whole Rak`ah. The same applies to missing to recite Surah Al-fatihah on the part of the Ma'mum out of forgetfulness or ignorance of the ruling, just as the other Wajibs (obligatory practices) of Salah. May Allah grant us success!

128- Skilled readers of the Qur'an are with the noble obedient angels

Q: Respected Shaykh, what is your opinion on a person who recites the Glorious Qur'an but he does not know the rules of recitation, because he does not have much education? He makes manifest errors where he changes the meaning and he justifies himself by the Hadith of 'Aishah (may Allah be pleased with her) in which she said: ﴾Whoever recites the Qur'an and masters it...﴿ **?**

A: He has to exert efforts and be keen to recite it before someone who is more knowledgeable than him,

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but he should not give up recitation, because learning brings him more goodness. The mentioned Hadith is a proof for him in which the Prophet (peace be upon him) said: ﴾One who is proficient in the Qur'an will be with the noble, obedient scribes (angels); and one who falters in it and recites it with great difficulty will have a double reward.﴿ (Related by Muslim) Faltering means inefficiency and lack of knowledge in reciting. As for his saying: ﴾...and recites it with great difficulty...﴿ it shows lack of knowledge, so he must exert efforts and learn recitation from more knowledgeable people, for this contains great virtue. The Prophet (peace be upon him) said: ﴾The best among you (Muslims) are those who learn the Qur'an and teach it.﴿ (Related by Al-Bukhari in his Sahih) Accordingly, the best Muslims are the people of the Qur'an; learning, teaching, applying, calling and instructing. The purpose of teaching and learning is putting knowledge into action. The best of people are those who learn Qur'an, act accordingly and teach it to people. The Prophet (peace be upon him) said: ﴾Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for its companions.﴿ (Related by Muslim in his Sahih) The Prophet (peace be upon him) also said: ﴾The Qur'an is a proof on your behalf or against you.﴿ (Related by Muslim in his Sahih) In other words, it is a proof for you if you act accordingly or against you if you do not act accordingly. Allah knows best.

139- The person who recites Qur'an with difficulty will have a double reward

Q: What is the ruling on a person who recites Qur'an and mispronounces its diacritical marks? Will they be rewarded for this?

A: It is prescribed for a Mu'min (believer) to endeavor to recite the Qur'an and seek to pronounce it correctly. A Mu'min should also recite before a more knowledgeable person, to be able to correct their recitation and benefit from their mistakes. If they try hard and have a sincere intention, they will be rewarded twice, according to the saying of the Prophet (peace be upon him): ﴾Anyone who is proficient in reciting the Qur'an will be with the noble, righteous scribes (in Heaven); and anyone who falters in it and recites it with great difficulty will have a double reward.﴿ (Agreed upon by Imams Al-Bukhari and Muslim on the authority of `Aishah; the wording is that of Muslim)

130- Reciting Qur'an is aimed for contemplation and practice

Q: Is it better for a literate person to recite Qur'an abundantly from the Mus-haf (Qur'an, the Book) or to listen to the recitation of one of the Qur'an reciters on recorded tapes?

A: It is better for one to do what softens more the heart and influences it regardless whether it is reciting or listening. This is because Qur'an recitation is meant for contemplation, understanding, and applying all that the Glorious Qur'an signifies. Thus, Allah (Glorified be He) says: ﴾(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴿ And: ﴾Verily, this Qur'ân guides to that which is most just and right﴿ Allah (Glorified be He) also says: ﴾Say: "It is for those who believe, a guide and a healing."﴿

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131- Exhortation to study and memorize the Qur'an

Q: Respected Shaykh: As there are many beneficial Qur'an memorization circles in our country, could you please advise teachers and students in such circles?

A: I advise them to fear Allah (Exalted be He), continue this good work, be patient with it, and to learn or teach sincerely for the Sake of Allah (Glorified and Exalted be He). This is because learning and memorizing Qur'an are among the best deeds that draw a person closer to Allah (Exalted be He). Thus, I advise both students and teachers to fear Allah (Exalted be He), to act upon their knowledge, and to be sincere to Allah so that He blesses their deeds and grants them success. The student has to intend to acquire knowledge and act upon it while the teacher has to educate the students and direct them to goodness sincerely while seeking the reward from Allah (Exalted be He), even though they may receive a fee. Teachers are also to do their best to follow ways that help the students obtain the information and grasp it perfectly. Thus, each of them has to fear Allah (Exalted be He) and

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be sincere and willing to do all that is good. Both students and teachers have to aim at learning whatever pleases Allah (Exalted be He) and draws them closer to Him. They have to use whatever knowledge that Allah (Exalted be He) bestows upon them to obey Him (Exalted be He).

132- Ruling on learning Tajwid

Q: I am a practicing Muslim girl; all praise be to Allah Alone. The point is that I do not know Tajwid (reciting the Qur'an following the rules of recitation) and no teacher is available to help me learn it. Is it permissible for me to read Qur'an without following the rules of Tajwid? Guide me please, may Allah reward you with the best!

A: There is no blame on you so long as you do your best to read the Qur'an carefully while contemplating its meanings. A proof for this is the saying of the Prophet (peace be upon him): ﴾Anyone who is proficient in reciting the Qur'an will be with the noble, righteous scribes (in Heaven); and anyone who falters in it and recites it with great difficulty will have a double reward.﴿ Thus, you have to do your best to read the Qur'an correctly and you have to make sure that you pronounce all the letters perfectly. On the other hand, in case there is someone available to teach you Tajwid such as your brother, father, and so on, you have to hasten to learn it. This also applies when a good female reciter is available. Verily, Allah (Exalted be He) does not burden a person beyond their capacity.

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133- It is not permissible to refrain from teaching the Qur'an for fear of people's praise or commendation

Q: Everyday after `Isha' (Night) Prayer, I teach some non-Arab Muslims how to recite the Qur'an for the Sake of Allah (Exalted be He). Thus, I teach people of different nationalities such as Pakistanis, Indians, Somalis, and others as well at the place of residence. For we live in a compound where there is a Masjid (mosque) which was established by righteous people; may Allah bless them. Since I have been here, I have been teaching the Qur'an to those people who encouraged me to do so. Now, they recite well and many of them are able to manage their recitation without my help but I still go there to teach. The problem is that they thank me and exaggerate in praising and commending me and I fear the Hadith which is reported by Abu Hurayrah (may Allah be pleased with him) regarding the three men who entered Hell. One of them is a reciter of the Qur'an to whom Allah will say: ﴾You have recited (the Qur'an) to be said: He is a (good) reciter, and that was said.﴿ **Actually, I disapprove of what they do**

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and I try in vain to stop them. Shall I be considered sinful if I stop teaching them? What should I do?

A: In all circumstances you are to be thanked for this good deed. The Prophet (peace be upon him) said in a Sahih (authentic) Hadith: ﴾The best among you (Muslims) are those who learn the Qur'an and teach it.﴿ Therefore, you are be thanked for your efforts, and you will receive a great reward and there is no blame on you as long as you devote your action to Allah (Exalted be He). You will not be harmed by their praise, but you have to advise and exhort them not to exaggerate in praising. It is enough that they supplicate to Allah for you instead of praising you. May Allah increase your zeal and grant you success!

As for the threat mentioned in the Hadith, it is for a person who recites to be said: They are a reciter and learn knowledge to be said: A scholar. As for those who teach the people to gain Allah's reward, they will not be harmed by people's praise as long as they are sincere in their actions. May Allah grant us success!

134- The ruling on a person who memorized the Qur'an then forgot it

Q: Is a person considered sinful if he memorizes the Qur'an then forgets it due to being busy with worldly affairs?

A: The correct view is that a person is not considered sinful for doing so. However, every Muslim has to care for reviewing the parts of the Qur'an that they memorize in order not to forget them. This is to act upon the Hadith of the Prophet (peace be upon him) in which he said: ﴾Keep on reciting the Qur'an, for, by Him in Whose Hand is the life of Muhammad, the Qur'an runs away (is forgotten) faster than camels that are released from their tying ropes.﴿ It is worth mentioning that the greatest attention has to be paid to contemplating the meanings of the Qur'an and acting upon them. Verily, the Qur'an is a proof for those who apply it and is against those who do not as the Prophet (peace be upon him) said: ﴾... and the Qur'an is a proof on your behalf or against you...﴿ (A part of a long Hadith that is related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Al-Harith Al-Ash`ary).

135- Listening to the Qur'an is an act of worship

Q: I am a young man myself; one day I saw a youth listening to songs. When I tried to convince him that Islam prohibits such things, he asked me about the benefit I gain from listening to the Qur'an. I told him that merely listening to the Qur'an is an act of worship and a means of seeking a good understanding of Islam. He said that listening to songs benefits him the same way that listening to the Qur'an benefits me. What is the ruling on that?

A: No true Muslim, who believes the Qur'an to be the true Word of Allah, would dare utter such words which show disrespect to Islam. If that person believes that listening to songs can benefit him the same way he can benefit from listening to the Qur'an, he may be considered as having apostatized from Islam. I ask Allah (Exalted be He) to protect us all from allowing our hearts to stray from the straight path and to protect us from slips of the tongue. He is the All-Hearer, the Ever-Near.

Should any ignorant person ask about the benefit of listening to the Qur'an, the answer has to be that the Qur'an constitutes a source of guidance and moral reform. It is through the Qur'an that one can attain salvation, have their hearts purged from sins, and their deeds blessed by Allah (Exalted be He).

Among the many benefits of the Qur'an is to learn good morality and righteous deeds which please Allah (Exalted be He) and draw the person closer to Him. The Qur'an invites all mankind to possess good manners and to be righteous. It teaches the Muslims the obligatory duties which Allah (Exalted be He) has ordered them to fulfill and the prohibitions which He has warned them against. It also instructs us to follow the path of the previous prophets and enlightens us on the good characteristics and high moral standard of the prophets and the believers. It informs us of the qualities and traits of the dwellers of Jannah (Paradise) as opposed to those who will dwell in Hellfire. All these benefits are contained in the Noble Qur'an. What benefits can be greater than these? Is there any benefit in life greater or even equal to these benefits? The benefit of knowing what makes Allah pleased or displeased with you; the benefit of learning His Most Magnificent Names and Sublime Attributes; the benefit of learning how to behave in the manner of righteous and true believers who are destined to enter Jannah and the benefit of avoiding behaving after the manner of wicked people and Kafirs (disbelievers) who are destined to enter Hellfire. Is there a benefit greater than this?

Only those who are sick at heart, those who stray from true guidance and those who deviate from the path of truth can find benefit in listening to songs. Ibn Mas`ud (may Allah be pleased with him) is authentically quoted as having said: "Singing causes hypocrisy to grow in the heart like water causes plants to grow." In the Noble Qur'an Allah (Exalted be He) states: ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh﴿

The idle talk referred to in the above Ayah has been interpreted by most of the Mufassirs (exegetes of the Qur'an) to mean singing. Others have interpreted it to mean singing, musical instruments and every sound that turns people away from the truth, as all these are included in idle talk. Allah (Exalted be He) then says: ﴾to mislead (men) from the Path of Allâh﴿ The Arabic word (يضل), pronounced as "Yudilla", means to mislead others. It is also read as Yadilla, when the letter "ي" (Ya) is pronounced with the sound Fat-hah (vowel point that sounds like "a"), meaning to be misled. This means that idle talk misleads and causes people to be misled. We ask Allah to protect us from this. One of the dangerous effects of listening to songs is that it causes one to mock the Qur'an, meaning that after a while it incites the listener to treat lightly the Qur'an, not to feel good while reciting it and turn a deaf ear to it out of pride. We seek refuge with Allah from this. Allah (may He be Praised) says: ﴾And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not﴿ These are the consequences of singing: misguidance to oneself and others, mockery of the Path of Allah, and arrogance towards listening to the Qur'an. We seek refuge with Allah from this. We ask Allah (Glorified be He) to protect us and all Muslim from all that which incurs His Anger.

136- Call for financial contribution in teaching the Noble Qur'an

The Charitable Society for Teaching the Glorious Qur'an in Riyadh was established some years ago. The Society has inaugurated some teaching circles in some Masjids (mosques). It also has many activities in most districts of the Kingdom. It also comprises a great number of male and female Muslim students. Allah (Exalted be He) has made this Society a source of benefit for many Muslims and its good effects has become evident. Moreover, it has inaugurated a private institute for teaching Qur'an and the principles of Islamic sciences in Riyadh. This was also done under the patronage and care of the state.

The Society depends on Allah (Exalted be He) in sustaining its efforts, then what it receives from our government through the ministry of Islamic Affairs and Endowments and the donations of benevolent persons. Therefore, financial contributions for teaching the Qur'an or facilitating that to Muslims is considered to be a great service to the Book of Allah. The reward of this good deed lasts forever and does not come to an end. It is authentically reported that the Prophet

(peace be upon him) said: ﴿When someone dies, their works (righteous acts) come to an end, apart from three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a pious child who prays for them.﴾ Spending in this regard is considered to be a continuous, permanent charity and useful knowledge.

137- It is not permissible to receive a payment for reciting the Glorious Qur'an for the dead

Q: What is the ruling on hiring someone to come and recite the Qur'an at a person's home and paying him for this service? Provide us with your beneficial answer please. May Allah benefit you.

A: It is not permissible to receive a fee for reciting the Qur'an. According to what is reported by some scholars, there is a scholarly consensus to this effect. Therefore, it is not permissible to read the Qur'an for a payment at anyone's home or to read it for the deceased. Rather, the Qur'an is to be read for the Sake of Allah (Exalted be He); free of charge.

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On the other hand, if the reciter is given a gift or something he neither asked for nor stipulated, we hope that there will be nothing wrong with that, when this is done by way of charity if he is needy. However, if there is a stipulation to charge per day, or for reciting a Juz' (a part of the Qur'an) or a Surah (Qur'anic chapter); this is considered Munkar (an act unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and it is not permissible.

138- Permissibility of receiving a fee for teaching the Qur'an

Q: What is the ruling on receiving a fee for teaching the Noble Qur'an in schools of Qur'an memorization?

A: The correct opinion is that doing so is permissible because receiving such a fee helps the concerned teachers to continue carrying out their task and be patient with it. Moreover, many people can not dedicate their time for teaching unless they receive a payment, as they do not have any other income to cover the cost of their living. Al-Bukhari narrates in his Sahih (authentic) Book of Hadith on the authority of Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴿The most deserving thing for which you receive payment is the Book of Allah.﴾ This comprises teaching people the Qur'an and instructing them in it and

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making them learn it by heart, for doing so is one of the greatest duties. It is one of the best good deeds that draws people closer to Allah (Exalted be He). Consequently, receiving a fee that helps a person to perform this great duty is permissible.

139- Ruling on receiving a fee for reciting Qur'an

Q: What is the ruling on receiving a fee for reciting Qur'an for people? Provide us with your beneficial answer, please. May Allah reward you with the best.

A: If this is intended to teach people the Qur'an and make them memorize it, it is permissible to receive payment for it, according to the more correct of the two opinions maintained by scholars. Proof for this is the Sahih (authentic) Hadith regarding reciting the Qur'an on someone who has been bitten for a specific pay and because the Prophet (peace be upon him) said: ﴾The most deserving thing for which you receive payment is the Book of Allah.﴿ (Related by Al-Bukhari in his Sahih [Authentic Hadith Book]) On the other hand, receiving a fee just for reciting the Qur'an on any occasion is not permissible.

Shaykh of Islam Ibn Taymiyyah (may Allah be merciful to him) mentioned that he did not know of any disagreement among scholars on the concerned prohibition.

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140- Nothing wrong with gathering to recite the Qur'an

Q: I and my colleagues used to gather at a night in the week to recite certain Ayahs (Qur'anic verses) from the Book of Allah with the aim of improving our recitation of the Qur'an and learning the proper way of recitation. We may discuss other matters after recitation, but we heard that it is not permissible to assemble to recite the Qur'an and that this is only allowable for memorization. Is this saying correct?

A: There is nothing wrong with gathering to recite and memorize the Qur'an and learn the religion. The Prophet (peace be upon him) said: (Any group of people who assemble in one of the Houses of Allah to recite the Book of Allah and study it together, tranquility will descend upon them, mercy will cover them, angels will surround them and Allah will make mention of them to those (the angels) who are with Him.) (Related by Imam Muslim in his Sahih [Authentic Hadith Book]) It is authentically reported that the Prophet (peace be upon him) used to rehearse the Qur'an with Jibril (Gabriel, may Allah be pleased with him) and study it with him every night of Ramadan.

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Also, the Prophet (peace be upon him) used to sit and recite the Qur'an to his Sahabah (Companions of the Prophet) many times and remind them of Allah (Exalted be He). He might even ask one of them to recite the Qur'an to him.

This explicitly establishes the permissibility of gathering to listen to, learn and study the Qur'an and knowledge. May Allah grant us success!

141- Ruling on reciting Qur'an loudly beside someone who is praying

Q: Is it permissible to recite the Qur'an in a loud voice in the Masjid (mosque) while people are offering supererogatory Salahs (Prayers)?

A: It is improper to recite the Qur'an in the Masjid in a loud voice in the presence of others who are offering Salah which will cause them distraction. If a person who recites Qur'an is surrounded by worshippers offering Salah or reciting Qur'an, the Sunnah (action following the example of the Prophet) is to avoid raising one's voice above the voices of others. It was authentically reported that when the Prophet (peace be upon him) entered the Masjid while some worshippers were offering Salah and reciting the Qur'an loudly, he (peace be upon him) said: ﴾Each one of you is talking privately to his Lord, so do not disturb one another.﴿

142- Ruling on reciting the Qur'an loudly

Q: What is the ruling on reciting the Qur'an loudly before Salah (Prayer)?

A: The worshipper should not recite the Qur'an loudly in the presence of others. Rather, recitation should be done quietly to oneself, so other worshippers who are offering Salah or reciting Qur'an will not be disrupted. Accordingly, the voice should be kept low.

143-Meaning of Taghanny when reciting the Qur'an

Q: What is meant by Taghanny (beautifying one's voice) when reciting the Qur'an

A: The authentic Sunnah (acts, sayings or approvals of the Prophet) encourages Taghanny when reciting the Qur'an, which means to recite it in a sweet, pleasant voice. It does not mean to recite it in a singing way, but to enhance and beautify one's voice while reciting the Qur'an.

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It was authentically reported that the Prophet (peace be upon him) said: (Allah does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'an out loud.) And: (Not of us; the one who does not beautify the voice when reciting the Qur'an.) The Hadith refers to beautifying one's voice while reciting as mentioned previously. The statement of the Prophet (peace be upon him): (Allah does not listen to anything as He listens to) does not imply that Allah resembles creation, but His Hearing befits Him and does not bear any resemblance to the attributes of creatures. This principle applies to all the Attributes of Allah in a way that befits His Majesty. There is nothing similar to Him (Exalted be He) in anything. He (Glorified and Exalted be He) says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.)

Taghanny signifies to recite the Qur'an aloud in a sweetened voice, and to observe Khushu' (the heart being submissively attuned to the act of worship) while reciting it to move the hearts. What is important is to touch the hearts with the Qur'an to feel submission and peace, and benefit from the Qur'an. An example of this is the story of Abu Musa Al-Ash`ary (may Allah be pleased with him), when the Prophet (peace be upon him) passed by him as he was reciting Qur'an.

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He (peace be upon him) started listening to him, and said: (This (man) has been endowed with a beautiful voice like the beautiful voices of the family of Dawud.) When Abu Musa came, the Prophet (peace be upon him) told him about that and Abu Musa said: O Messenger of Allah! If I had known that you were listening, I would have indeed embellished it for you. The Prophet (peace be upon him) did not object to that, which indicates that beautifying the voice, enhancing it, and paying attention to proper recitation of the Qur'an are required. This brings about Khushu' to both the reciter and listeners, so that all of them benefit from the Qur'an.

144- Ruling on reading the Qur'an without moving the lips

Respected Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz,

May Allah keep you sound and safe!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:

Some people open the Mus-haf (Qur'an, the Book) and read in it without moving their lips. Is this regarded as recitation of the Qur'an,

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or should it be recited audibly so as to gain the reward of recitation? Is the act of just looking at the pages of Mus-haf rewarded? Please provide us with your Fatwa (legal opinion issued by a qualified scholar). May Allah reward you well.

A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

There is no objection to looking at the Qur'an silently with the aim of contemplation and understanding the meaning. However, a person will not be considered as a reciter and earn reward for recitation unless they pronounce the words they are reading. This is so even if they do not make them audible for others nearby. The Prophet (peace be upon him) said: ﴾Recite the Qur'an, for on the Day of Resurrection, it will come as an intercessor for its companions.﴿ (Related by Muslim)

The Prophet (peace be upon him) means by "its companions" the people who act upon it, as indicated by other Hadiths. He (peace be upon him) also said: ﴾Anyone who reads a letter from the Book of Allah will earn a good deed thereby, and a good deed gets a tenfold reward.﴿ (Related by Al-Tirmidhy and Al-Darimy through authentic Isnad [chain of narrators]) Accordingly, a person will not be considered as a reciter unless they utter the words, as stipulated by scholars. Allah is the Grantor of success!

145- Reciting the Qur'an secretly is like giving Sadaqah secretly

Q: Praise be to Allah, I recite the Qur'an well as if I recite from memory but my problem is: when I recite loudly without a Mus-haf (Qur'an, the Book), I make many mistakes. Is there any harm or reduction in reward if I recite the Qur'an subvocally?

A: Reciting the Qur'an secretly is better because of the Hadith which is related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) through a good Isnad (chain of narrators) from the Prophet (peace be upon him) that he said: (The one who recites the Qur'an in a loud voice is like one who gives Sadaqah (voluntary charity) openly; and the one who recites the Qur'an quietly is like one who gives Sadaqah secretly.) This indicates that reciting the Qur'an secretly is better exactly as giving charity secretly, except when there is a need and a benefit in reciting it publicly as in the case of an Imam who leads people in Salah (Prayer) or a preacher who delivers a Khutbah (religious sermon) to make people hear and benefit. If reciting secretly is more useful and helpful to memorize the Qur'an or even helpful to good recitation, reciting secretly is better. However, if your Muslim brothers want to hear you recite, you may read audibly from the Mus-haf to avoid mistakes; or you may recite from memory and in case you make a mistake, look at the Mus-haf or let someone correct you.

146- Ruling on using the Words of Qur'an in ordinary conversation

Q: Is it permissible to use the Words of Qur'an in ordinary conversation, like when someone wants to greet someone else, can he say: ((It will be said to them): Salâm (peace be on you) - a Word from the Lord (Allâh), Most Merciful.) as the woman did in the story narrated by `Abdullah ibn Al-Mubark?

A: According to scholars, it is well-known that the Words of Qur'an ought not be used instead of the usual words in ordinary talk. This kind of talk and the Qur'an have a different status. The least that can be said about such an act is that it is Makruh (reprehensible). The Muslim is advised to imitate the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) who used to say the usual greetings of Islam; namely As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you).

147- Putting a Mus-haf in a car or elsewhere to seek blessings

Q: Some people hang up Qur'anic Ayahs and Hadiths in the rooms of their homes or in restaurants or offices. In some hospitals and clinics they hang the Ayah which reads: ("And when I am ill, it is He who cures me.) and so on. Is this considered like using amulets which is forbidden in Shari`ah (Islamic law), knowing that the intention behind it is to seek blessings and ward off Satan, or to remind the forgetful and warn the negligent? Is it like using amulets to put the Mus-haf in one's car in order to seek blessings?

A: If the intention is as described, to remind people and teach them something beneficial, there is nothing wrong with that. However, if they believe that it is protection against Satan or Jinn, I know of no basis for this. By the same token, there is no basis for putting the Mus-haf in one's car to protect it, and doing so is not allowed, but if a person puts it in his car so that he can read it sometimes or so that some of his passengers can read it, this is good and there is nothing wrong with it. May Allah grant us success!

148- Ruling on hanging Qur'anic Ayahs on the wall

Q: Is it permissible to hang some Ayahs (Qur'anic verses) on the walls in offices? Is it true that they take the same ruling as pictures?

A: It is not permissible to hang pictures. As for hanging Ayahs and Hadiths in offices as reminders, I do not know of anything wrong with this. May Allah grant us success!

149- Reciting Surah Al-Kahf on Friday

Q: What is the reward of reciting Surah Al-Kahf on Friday?

A: There are some Da`if (weak) Hadiths in this regard, but it is authentically reported that some of Sahabah (Companions of the Prophet) used to recite Surah Al-Kahf on Friday. Therefore, it will be good to recite this Surah on Friday, In sha'a-Allah (if Allah wills), following the example of the Sahabah.

150- Does the Qur'an contain metaphor?

Q: I read in books of Tafsir (exegesis of the meanings of the Qur'an) that the letter "ك" (Kaf) in the Saying of Allah (Exalted be He): (There is nothing like Him; and He is the All-Hearer, the All-Seer.) **is superfluous. But a teacher told me that there is no such thing as an extra or omitted letter or Majaz (figurative speech/metaphor) in the Qur'an. If what he said is true, what about the Saying of Allah (Exalted be He):** (And ask (the people of) the town) **And:** (And their hearts absorbed (the worship of) the calf) **?**

A: According to the analytic scholars, the Qur'an does not contain figurative speech in the sense understood by the scholars of rhetoric. All that is stated in the Qur'an is real.

The comment of some Mufassirs (exegetes of the Qur'an) that a certain letter is extra is from the aspect of the rules of I'rab (desinential inflection) and not the meaning. Rather, it has a well-understood meaning to the native speakers of the Arabic Language, as the Qur'an was revealed in their language, such as the Saying of Allah (Exalted be He): (لَيْسَ كَمِثْلِهِ شَيْءٌ) it indicates exaggeration in negating that there is anything like Him. This is more eloquent than just saying, "ليس مثله شيء" (there is nothing like Him). As for the Saying of Allah (Exalted be He): (And ask (the people of) the town where we have been, and the caravan in which we returned) It means the people of the town and the caravan. The Arabs usually use the word "town" in referring to "the people of the town." Similarly, they use the word "caravan" and mean its people. This is due to the richness of the Arabic language, which affords a variety of expression, and it not a form of Majaz (figurative speech) in the terminological sense of the word known to the specialists in rhetoric. Rather, Majaz here refers to that which is permissible in language usage and not impossible.

151- Permissibility of translating the meanings of the Qur'an into other languages

Q: Is it permissible to translate the meanings of the Qur'an into other languages?

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A: This is permissible due to the pressing need for this while there is no evidence in Shari`ah (Islamic Law) that prevents this. Moreover, translation is among the useful means of conveying the Message of Islam on behalf of Allah and His Messenger, which is a duty enjoined in Shari`ah. Also, the Prophet (peace be upon him) ordered Zayd ibn Thabit to learn Hebrew (the language of the Jew) in order to translate their letters to the Prophet (peace be upon him). This indicates that translation from and into the Arabic language is required when necessary, provided that the translator has a good command of both languages and is faithful in their translation.

152- Remedy for hardness of the heart

Q: All praise be to Allah, I am a religiously committed young man and I exert myself to apply the teachings of the Sunnah to all my affairs. I regularly perform Qiyam-ul-Layl (optional Prayer at night), Salat-ul-Duha (supererogatory Prayer before noon), Sawm (Fasting), reciting a whole part of Qur'an daily, and offering Sadaqah (voluntary charity). Yet, I suffer hardness of my heart. Upon hearing recitation of Qur'an, I do not cry. What is your advice? May Allah reward you.

A: The best remedy for hardness of the heart is to care for frequent recitation of Qur'an and pondering over the meaning of its Ayahs.

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Together with this, you should frequently engage yourself in Dhikr (Remembrance of Allah) and often say: "Subhan Allah (Glory be to Allah)", "Alhamdu lillah (All praise is due to Allah)", La ilaha illa Allah (There is no god but Allah), "Allahu Akbar (Allah is the Greatest)", "Subhana Allahi wa bi-hamdihi; Subhana Allahi Al-`Azhim (Glory be to Allah and all praise is His; glory be to Allah, the Most Great)", and "La ilaha illa Allah wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumit wa huwa `ala kulli shay'in qadir (There is no god but Allah, alone with no partner or associate; to Him belongs sovereignty and praise, He gives life and causes death and He is over all things wholly Capable)". All these devotional words are among the means of eliminating hardness from the heart.

153-Treatment of physical diseases by the Qur'an

Q: Does treatment with the Qur'an cure physical diseases, such as cancer, as it can cure spiritual diseases such as the `Ayn (evil /envious eye) or possession by Jinn? Is there any evidence for this? May Allah reward you with the best.

A: By Allah's Permission, the Qur'an and Du`a' (supplication) are a cure for any evil or ill. There is a lot of evidence supporting this, such as Allah's Saying (Exalted be He): ﴾Say: "It is for those who believe, a guide and a healing."﴿ He (Glorified be He) also says: ﴾And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it)﴿

When the Prophet (peace be upon him) suffered from any ailment, he used to recite into his hands when going to sleep (Surah Al-Ikhlas) ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times, each time wiping as much of his body as he could, starting with his head, face and chest. He (peace be upon him) did this every time he went to sleep, as authentically reported on the authority of `Aishah (may Allah be pleased with her).

154- Ruling on Mus-hafs placed behind praying worshippers

Q: What is the ruling on placing the Mus-hafs (copies of Qur'an) on holders between rows and behind the worshippers offering Salah (Prayer)?

A: I do not know of anything wrong in doing so due to necessity.

155- Ruling on taking a Mus-haf from the Masjid

Q: What is the ruling on taking a Mus-haf (Qur'an, the Book) from the Masjid (mosque) to one's home?

A: It is not permissible to take it, because the Mus-hafs that belong to a Masjid must remain in it and should not be taken elsewhere. May Allah grant us success!

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156- Ruling on writing Basmalah on vouchers and medical prescriptions

From `Abdul-`Aziz ibn `Abdullah ibn Baz to His Royal Highness, the Honorable Prince Nayif ibn `Abdul-`Aziz, the Interior Minister, may Allah protect you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Please find attached a copy from the letter sent by His Eminence, Shaykh `Abdullah ibn Muhammad Al-`Ijlan and the attachments thereof to inquire about the legal ruling on writing Basmalah ("Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") on vouchers, drafts, medical prescriptions and medicine packages.

Please be advised Your Highness, that the Permanent Committee for Scholarly Research and Ifta' has studied this issue thoroughly, and found that many companies, institutions, hospitals and clinics print Basmalah, some of the Names of Allah or some Ayahs (Qur'anic verses) on papers which are used later to wrap objects or file them, or they might be used in

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hospitals and clinics to save medicines or take samples from patients. There is no doubt that writing Basmalah, one of the Names of Allah, Qur'anic Ayahs or Prophetic Hadiths on these papers subjects them to being used in a degrading way, which does not befit their sacredness. Thus, I would like Your Highness to notify the relevant authorities to prevent this. May Allah guide you to what pleases Him and help you do all kinds of good acts. As-salamu `alaykum warahmatullah wabarakatuh!

General Chairman of the Departments of Scholarly Research,

Ifta', Da`wah and Guidance

157- The ruling on entering the bathroom with a Mus-haf or tearing papers that have Ayahs written on them

Q: I am accustomed to carrying a Mus-haf (Qur'an, the Book) so I can read wherever I may be. If I enter to the toilet having it in my pocket, is there any wrong in that? I sometimes write down Ayahs (Qur'anic verses) on sheets of paper to reinforce memorizing them. Afterwards, I tear them up and throw them in the wastebasket; is there any wrong in this? Kindly respond, may Allah reward you!

A: Entering to the toilet with a Mus-haf is not permissible unless there is a necessity - that is, you are afraid it may be stolen. In this case there is no harm. Regarding tearing up papers that include Ayahs which you have memorized, it is acceptable only if you tear them in a manner that leaves no mention of the Name of Allah. You can also bury them in clean earth or burn them. However, tearing them where some Ayahs might still exist; this is not sufficient.

158- Impermissibility of holding something containing Allah's Name in contempt

Q: Someone from Ta`iz in Yemen asks:

I have read a Fatwa (legal opinion issued by a qualified Muslim scholar) issued by you that it is not permissible to hold the newspapers and magazines that contain Ayahs (Qur'anic verses) and Prophetic Hadith in contempt. My question is: Does this ruling apply to the letters I receive via mail? Sometimes they contain Basmalah (Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") and names like `Abdullah and `Abdul-Rahman, how can I dispose of them? Please enlighten me.

A: The letters which contain Allah's Name or Qur'anic Ayahs take the same ruling of newspapers which contain Allah's Name. It is not permissible to hold them in contempt. You should keep them in a proper place, burn or bury them in pure land to protect Allah's Names and the contents of His Book from being debased. May Allah grant us success!

159- Burning the Mus-haf when being torn down

Q 1: What is the punishment for someone who burns a Mus-haf (Qur'an, the Book) forgetfully and did not know that until it was over?

A: There is no blame on them as long as this took place unintentionally, like burning it while being unaware that it was the Qur'an. The same applies to burning copies of the Qur'an intentionally when they have become worn and illegible, for fear that they may be desecrated and in this case one is not to be blamed. If the pages of the Qur'an become tattered or worn (from excessive reading) to the extent that the Book can no longer be used, it should be burnt or buried in a suitable place lest it be desecrated. However, if someone burns the Mus-haf as an expression of hatred, desecration or aversion, this is a grave sin and apostasy from Islam. The same is true if they sit or trample on it to insult it, smear it with filth, curse it or curse whoever reads it, all such acts are considered major Kufr (disbelief that takes the Muslim out of Islam) and apostasy from Islam. We seek refuge with Allah!

Q 2: Is it obligatory for me to perform Wudu' (ablution) before every Qur'an reading class at school?

A: You are not required to perform Wudu' if you are already in a state of purity. If you are reciting from memory without holding a Mus-haf (Qur'an, the Book) no ablution is necessary. However, if you are going to read from the Mus-haf and you have invalidated your Wudu' (by passing wind, urine or stools) after the first class, you must perform Wudu' for the second class, and the same applies to the third. Thus, whenever you want to read from the Mus-haf, but you have invalidated your Wudu', you must purify yourself anew. This is based on the Hadith that states: (None should touch the Qur'an except one who is pure.) The Sahabah (Companions of the Prophet) had the same opinion; that one who invalidates Wudu' should not touch the Noble Qur'an. This is also the opinion held by the majority of Muslim scholars, including the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and others.

Therefore, it is a prerequisite, my brother, if you wish to read from a Mus-haf, but you are not in a state of purity, that you perform the prescribed Wudu'. However, if you are Junub (in a state of major ritual impurity), you may neither read from memory nor from a Mus-haf until you perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge).

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160- Ruling on putting the Mus-haf on the ground

Q: What is the ruling on putting the Mus-haf (Qur'an, the Book) on the ground for a short or long period of time? Should it, at least, be put one hand span higher than the ground?

A: It is better to put the Mus-haf on a place that is higher than the ground such as a chair, a shelf or any elevated place. Yet, there is no harm in putting the Mus-haf on Tahir (ritually pure) ground for a necessity, not out of contempt. If a person, for example, is praying where there is no elevated place or is offering Sujud-ul-Tilawah (Prostration of Recitation); I do not know of any harm in that. Although, putting it on a chair, a pillow, a shelf or any elevated object will be better. It is authentically reported that the Prophet (peace be upon him) asked for the Tawrah (Torah) to review it when the Jews denied the prescribed penalty of stoning. He (peace be upon him) asked for a chair and put the Tawrah on it. He ordered someone to review it until they found the verse showing the penalty of stoning and the falsity of the Jews. If it is prescribed to put the Tawrah on a chair because it includes the Words

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of Allah (Glorified be He), then the Qur'an is worthier to be put on a chair, since it is better than the Tawrah.

To sum up, the Mus-haf should and is worthier to be put on an elevated place such as a chair, a wrapped piece of cloth, a shelf or an opening in the wall. In this way, it would be honored and the Words of Allah would be glorified. Furthermore, we do not know of any evidence that prohibits putting the Mus-haf on the Tahir ground when necessary.

161- Ruling on kissing the Mus-haf

Q: What is the ruling on kissing the Mus-haf (Qur'an, the Book) if it falls from an elevated place?

A: There is no Shar`y (Islamic legal) evidence to prove that kissing the Mus-haf is prescribed. However, there is nothing wrong in doing so, as it was narrated on the authority of the great Sahaby (Companion of the Prophet), `Ikrimah ibn Abu Jahl (may Allah be pleased with him), that he used to kiss the Mus-haf and say: "These are my Lord's Words."

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Anyhow, there is nothing wrong in kissing the Mus-haf, but there is no evidence on its prescription. If a person kisses it out of honoring and respecting it when it falls from an elevated place, there is nothing wrong in this, in sha'a-Allah (if Allah wills).

162- A question about kissing the Mus-haf

Q: Is it permissible to kiss the Mus-haf (Qur'an, the Book)?

A: There is no basis for this act; it is better not to do it because there is no evidence for it. However, it was reported that one of the Sahabah (Companions of the Prophet) kissed the Mus-haf, and said: "These are my Lord's Words." There is nothing wrong in doing this, but there is no evidence on its prescription, and it is better not to do it, as the Prophet (peace be upon him) did not do it, nor was it authentically reported from one of the Sahabah except `Ikrimah, which may or may not be authentic, so it is better not to do it due to the lack of evidence. What is more important is reciting it often, meditating on its meanings and applying it. This is what matters and this is the Wajib (obligatory).

163- Ruling on reciting the Qur'an in a singing manner

Q: Respected Shaykh, what do you say about a person who recites Qur'an with rhythms like those of songs or taken from songs? Please advise, may Allah reward you with the best!

A: It is not permissible for a believer to recite the Qur'an with melodies like those of songs or in the manner of singers. The Qur'an should be recited in the way the Salaf (righteous predecessors), Sahabah (Companions of the Prophet) and those who followed them in truth recited it. It should be recited with Khushu` (the heart being submissively attuned to the act of worship) and Tartil (slow recitation of the Qur'an), in a solemn and humble manner, so that it can affect the hearts of those who hear it and the heart of the reciter themselves.

Reading it in the manner or way of singers is not permitted.

164- Comment on a Fatwa

published by Al-Bilad newspaper

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the respected brother the editor-in-chief of Al-Bilad newspaper, may Allah grant you success, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In its issue no. 11030 dated Monday/20th of Rabi` Al-Thany - 1415 A.H., Rawdat Al-Islam page under the subtitle "Fatwas of Scholars", Al-Bilad newspaper published the following question and attributed its answer to me. The question and answer are as follows:

Q: I noticed some Muslims interrupting their Qur'an recitation in Salah (Prayer) to say certain Du`a's (supplications) suited to the purport of the Ayahs (Qur'anic verses) being recited. For example, upon coming across an Ayah speaking of Jannah (Paradise), they say, "Allahumma inni as'aluka al-jannah (O Allah! I ask You to admit me into Paradise)" and coming across an Ayah speaking of the Hellfire, they say, "Allahumma ajirni mina an-nar (O Allah! I ask You to protect me from Hellfire)." Is that Islamically permissible?

A: It is recommended to ask Allah for His mercy when the person comes across an Ayah (Qur'anic verse) speaking of Allah's Mercy, and seek refuge with Him when coming across an Ayah speaking about the torment of the Fire,

and celebrate the glory of Allah when coming across an Ayah which glorifies or exalts Allah (Exalted be He). This is by saying, "Subhanahu wa Ta`ala (Glorified and Exalted be He). It is also Mustahab (desirable) upon reciting the Ayah which reads: ﴾Is not Allâh the Best of judges?﴿ to say: "Bala wa ana `ala dhalika mina ash-shahidin (Yes, indeed and I too bear witness that Allah is the best of all judges)." It is also Mustahab upon reciting the Ayah which reads: ﴾Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).﴿ to say: "Bala ash-had (yes, indeed I bear witness to that)" and upon reciting the Ayah which reads: ﴾In what message after this will they then believe?﴿ to say: "Amantu billah (I do believe in Allah)." It is also Mustahab upon reciting the Ayah which reads: ﴾Then which of the Blessings of your Lord will you both (jinn and men) deny?﴿ to say, "La nukadh-dhib bishay'in min ayati rabbina (we do not deny any of the Blessings of our Lord)" and when reciting: ﴾Glorify the Name of your Lord, the Most High,﴿ a person should say, "Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)." It is Mustahab for the Imam (the one who leads congregational Prayer), the Ma'mum (person being led by an Imam in Prayer) and Munfarid (person offering Salah individually) to do that. Since these Ayahs are similar in nature to Du`a', they are required to make Ta'min (saying: "Amen" after hearing supplications). The same ruling applies to reciting these Ayahs outside Salah.

I do not know from where you quoted this question along with its answer. We already sent you a letter no. 40/1 dated 6/1/1415 A.H. asking for the source from which you take these Fatwas (legal opinions issued by a qualified Muslim scholar). I was misquoted at some points of the answer to that question. These include:

- Making Du`a' upon reciting the concluding Ayah of Surah Al-Tin and Surah Al-Mursalat, because the Hadith narrated in this regard has been classified as Da`if (weak).

- The response made at reciting the Ayah which reads: ﴾Then which of the Blessings of your Lord will you both (jinn and men) deny?﴿ as the Prophet (peace be upon him) is not reported to have said this Du`a' upon reciting this Ayah in or outside Salah.

It was authentically reported that when the Prophet (peace be upon him) recited Surah Al-Rahman to his Sahabah (Companions, may Allah be pleased with them), he told them that every time the Jinn heard the Ayah which reads: ﴾Then which of the Blessings of your Lord will you both (jinn and men) deny?﴿ they would say, "Wala bishay'in min ni`amak rabbina nukadh-dhib, fa laka al-hamd (We do not, O our Lord, deny any of Your blessings. All praise be to You)."

Note: I wish you could inform us about the book from which you quoted this question along with its answer. Please send me any question you would like me to answer so that I can do that, In sha'a-Allah (if Allah wills). Do not quote answers from any source unless I permit you, so that you may not misquote me.

May Allah guide us all to do that which pleases Him and be fruitful in every good work. As-salamu `alaykum warahmatullah wabarakatuh.

General Mufty of the Kingdom of Saudi Arabia

Chairman of the Council of Senior Scholars and the Department of Scholarly Research and Ifta'

165- **Ruling on saying "Yes, indeed" upon reciting His Saying:**

﴾Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).﴿

Q: Is it permissible to say, "Yes, indeed" when reciting the Surahs ending with questions like: ﴾Is not Allâh the Best of judges?﴿ **just as we say, "Amen" at the end of Surah Al-Fatihah (Opening Chapter of the Qur'an)? May Allah reward you with the best. I hear some worshippers saying that while performing Salah (Prayer).**

A: It is not permissible to say so except when reciting the last Ayah (Qur'anic verse) in Surah Al-Qiyamah, which reads: ﴾Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).﴿ It is Mustahab (desirable) to say, "Subhanaka fa-bala (Glory be to You, yes indeed)" when reciting this Ayah because there are Hadiths authentically reported from the Prophet (peace be upon him) to that effect. May Allah grant us success!

166- Takbir when performing Sujud-ul-Tilawah

Q: Is it necessary to pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when performing Sujud-ul-Tilawah (Prostration of Recitation) whether during or outside Salah (Prayer)? Is it obligatory to offer Taslim (salutation of peace ending the Prayer) when performing it outside Salah? Please advise, may Allah grant you success!

A: Sujud-ul-Tilawah is performed in the same manner as ordinary Sujud (prostration) during Salah. Therefore, one should say "Allahu Akbar" upon performing Sujud and after rising up from the prostrating position. This is supported by evidence to that effect authentically reported from the Messenger of Allah (peace be upon him), indicating that he used to say Takbir whenever he moved down or up during Salah; whenever he prostrated, he used to pronounce Takbir, and whenever he rose he used to pronounce Takbir. This is the action reported to be done by the Prophet (peace be upon him) on authority of his Sahabah (Companions) through the Hadith of Abu Hurayrah and others. It is the same Sujud performed in Salah. This is the more correct according to evidence. When Sujud-ul-Tilawah is performed outside Salah, scholars are of the opinion that one should only pronounce Takbir before Sujud-ul-Tilawah. This is the famous opinion based on the report narrated by Abu Dawud and Al-Hakim.

No Hadith is reported to the effect that one has to pronounce Takbir or offer Taslim upon rising from Sujud-ul-Tilawah. However, some scholars hold the opinion that both Takbir and Taslim are recommended. There is no Hadith to support this latter view, so it is prescribed to pronounce Takbir only before performing Sujud-ul-Tilawah, if the person is not offering Salah. May Allah grant us success!

167- Clarification of the Ayahs requiring prostration after their recitation

Q: What are the Ayahs (Qur'anic verses) requiring prostration when recited and which of them are obligatory?

A: Any Sujud-ul-Tilawah (Prostration of Recitation) is Sunnah (supererogatory act of worship following the example of the Prophet) and is not obligatory. There are fifteen prostrations of recitation in the Qur'an, according to the correct opinion of scholars: one at the end of Surah Al-A`raf, one in Surah Al-Ra`d, one in Surah Al-Nahl, one in Surah Al-Isra', one in Surah Maryam, two in Surah Al-Hajj, one in Surah Al-Furqan, one in Surah Al-Naml, one in Surah Al-Sajdah, one in Surah Sad, one in Surah Fussilat, one at the end of Surah Al-Najm, one in Surah Al-Inshiqaq that begins with: ﴾When the heaven is split asunder,﴿ and the last one in Surah Al-`Alaq that begins with: ﴾Read! In the Name of your Lord﴿ These are fifteen positions for prostration. It is an act of the Sunnah to prostrate upon reciting them and if one does not prostrate, there is no sin, as the Prophet (peace be upon him) read Surah Al-Najm at times and did not offer Sujud (prostration). This indicated that Sujud-ul-Tilawah is not obligatory. `Umar (may Allah be pleased with him) also said: "Allah has not made Sujud-ul-Tilawah obligatory; only if we want to." This shows that whoever prostrates is rewarded and whoever does not prostrate is absolved.

168- Confirmation of the Sajdah in Surah "Sad"

Q: What is the ruling on the Sajdah (prostration) in Surah (Qur'anic chapter) "Sad", as some Imams (those who lead congregational Prayer) prostrate on reciting it while others do not?

A: The Sunnah (action following the example of the Prophet) is to prostrate on reciting it either inside or outside the Salah (Prayer), because Ibn `Abbas (may Allah be pleased with them both) said: (I saw the Prophet (peace be upon him) prostrating upon reciting it) - meaning Ayat-ul-Sujud (Qur'anic verse of Prostration) in Surah "Sad". Allah (Glorified and Exalted be He) also says: (Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow) In addition, the Prophet (peace be upon him) said: (Pray as you have seen me praying) (Related by Al-Bukhari in his Sahih [Authentic Hadith Book]) Allah is the One Who grants success!

169- Wisdom behind mentioning wealth before children in the Noble Qur'an

Q: When wealth and children are mentioned together in the Noble Qur'an, wealth is always mentioned first, even though a father's children are more beloved to him than his wealth. What is the wisdom behind this?

A: The Fitnah (temptation) which is caused by wealth is greater, for it allows people to fulfill their Haram (prohibited) lusts. Though a person's children may tempt them to disobey Allah (Exalted be He), the Fitnah of wealth is greater and stronger. This is the reason why Allah (Glorified be He) mentions wealth before children, in His saying: ﴾And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh)﴿ And: ﴾Your wealth and your children are only a trial﴿ He (Glorified and Exalted be He) also says: ﴾O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.﴿

170- Ruling on listening to women reciting the Glorious Qur'an

Q: What is the ruling on listening to women recite the Qur'an at Qur'an reading competitions held annually in some Islamic countries? Please enlighten us, may Allah enlighten you.

A: I am not aware of anything that makes it prohibited, provided that women do not intermingle with men at these places where the competitions are held. It is all right, as long as the women remain veiled and segregated from men.

As for listening to women's recitation of the Qur'an, if the listener does so to ponder over the Words of Allah and learn, there is no harm. However, listening merely to enjoy women's voices is not permissible. There is nothing wrong, In sha'a-Allah (if Allah wills), if your intention is to listen in order to enjoy the Qur'an, and benefit from it.

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171- Ruling on saying "Sadaqa Allah-ul-`Azhim" on finishing the recitation of the Qur'an

Q: I often hear that saying, "Sadaqa Allah-ul-`Azhim (True are the Words of Allah, the Ever-Great)" after finishing the recitation of Qur'an is an act of Bid`ah (innovation in religion). But some people told me that it is permissible and they quoted as evidence the Ayah: (Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîfa (Islâmic Monotheism, i.e. he used to worship Allâh Alone)) **I was also informed by some scholars that when the Prophet (peace be upon him) wanted to stop a reciter he would tell them: "This is sufficient" and that he did not say, "Sadaqa Allah-ul-`Azhim." My question is: Is it permissible to say, "Sadaqa Allah-ul-`Azhim" on finishing the recitation of the Qur'an? I hope you would explain this to me.**

A: People have been accustomed to say: "Sadaqa Allah-ul-`Azhim" when they finish reciting the Qur'an, but this act is baseless and it should not be taken as a custom. According to the principles of Shari`ah (Islamic law), it is a form of Bid`ah, if a person believes that it is a Sunnah (supererogatory act of worship following the example of the Prophet). Thus, it should be quitted and not be adopted as a custom for lack of evidence. As regards the Saying of Allah (Exalted be He): (Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth) This is irrelevant to the issue at hand.

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Rather, Allah (may He be Exalted and Glorified) was commanding the Prophet (peace be upon him) to clarify to them that He has spoken the Truth in His Great Books such as the Tawrah (Torah) and the like, and has spoken the Truth to His Servants in His Glorious Book "the Qur'an". This does not constitute evidence that it is Mustahab (desirable) to say, "Sadaqa Allah-ul-`Azhim" after reciting any parts or Ayahs (Qur'anic verses) or Surahs (Qur'anic Chapter) of the Qur'an, for this has not been authentically reported or known from either the Prophet (peace be upon him) or any of his Sahabah (Companions of the Prophet, may Allah be pleased with them).

(When Ibn Mas`ud recited to the Prophet (peace be upon him) from the beginning of Surah Al-Nisa' until he reached His Saying (may He be Exalted): (How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?) The Prophet (peace be upon him) said to him, 'This is sufficient.' Ibn Mas`ud said: 'I turned to him and saw his eyes filled with tears.') The Prophet (peace be upon him) was weeping in awe of this great status on the Day of Resurrection mentioned in this Ayah, where Allah (Glorified be He) says: (How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم)) i.e., O Muhammad (as a witness against these people) meaning against his Ummah (nation based on one creed), may peace be upon him. As far as we know, no scholar ever stated that Ibn Mas`ud (may Allah be pleased with him) said

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"Sadaqa Allah-ul-`Azhim" after the Prophet (peace be upon him) told him, "This is sufficient." The point is that there is no basis in the Shari`ah for concluding the recitation of the Qur'an by saying, "Sadaqa Allah-ul-`Azhim." But, if a person does that sometimes, for important reasons, there is nothing wrong in that.

172- Ruling on reciting the Qur'an during working hours

Q: I am an employee; I usually recite the Qur'an during the working hours when I have no work to do. However, my manager prevents me from doing this, and says that this time should be dedicated for work only, not for reciting the Qur'an. What is the ruling on this? May Allah reward you.

A: If you have no work to do, there is nothing wrong in reciting the Qur'an and engaging yourself in Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Dhikr (Remembrance of Allah), which is better than silence. However, if this will interfere with your work-related activities, it is not permissible. This time should be for work only; it is not permissible for you to use it in things that hinder you from work.

173- Ruling on listening to Surah Al-Baqarah from the cassette instead of reading it at home

Q: The Messenger of Allah (peace be upon him) said in a Hadith related by Imam Muslim in his Sahih (authentic) Book of Hadith: ﴾Do not make your houses graves, for Satan flees from the house in which Surah Al-Baqarah is recited.﴿

Dear Shaykh, my question is whether it is enough to bring a cassette and listen to Surah Al-Baqarah, or one should recite Surah Al-Baqarah themselves. Is it necessary to recite it as a whole in one session, or may it be read at intervals? Please advise.

A: The opinion that seems most correct, and Allah knows best, is that listening to the recitation of Surah of Al-Baqarah through the cassette or the people themselves achieves the aim mentioned by the Prophet (peace be upon him), which is Satan's escape from the house.

However, this does not mean that he will not return after the recitation comes to an end. He also escapes when he hears the Adhan (call to Prayer) and Iqamah (call to start the Prayer), but he returns to insinuate to the people and tell them to remember such and such, as authentically reported from the Prophet (peace be upon him). It is prescribed for a Mu'min (believer) to seek refuge with Allah from Satan at all times and to beware of his intrigues and the sins he calls for. May Allah grant us success!

174- Ruling on reciting the Qur'an in a house where there is a dog

Q: What is the ruling on reciting the Qur'an in a house where there is a dog?

A: There is nothing wrong in that, but it is necessary to get the dog out and do not leave it in the house except for three matters: hunting and watching the field and herd. This is because the Prophet (peace be upon him) said: ﴿Whoever keeps a dog, except a dog for watching the field or herding livestock or hunting, his reward will be decreased every day by one Qirat (a standard measure of weight that equals 0.234 grams).﴾ (Agreed upon by Al-Bukhari and Muslim) Allah is the One Who grants success!

175- It is better to abandon saying Takbir

after reciting Surah Al-Duha to the end of the Qur'an

Q: Is saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after reciting Surah Al-Duha to the end of the Qur'an authentically reported in the Prophetic Hadiths?

A: This kind of Takbir has not been reported in the Sahih (authentic) Hadiths as clarified by Al-Hafizh ibn Kathir (may Allah be merciful to him) in the beginning of Tafsir (explanation of the meanings of the Qur'an) of Surah Al-Duha. However, some of the Qur'an reciters get used to reciting Takbir on the grounds of a Da`if (weak) Hadith narrated in this regard, but it is better to abandon this because acts of worship are not established upon Da`if Hadiths. May Allah grant us success!

176- It is better not to recite the whole Qur'an in less than three nights

Q: What is your advice to those people who do not touch the Book of Allah for many months without excuse, while they are keen to read useless magazines regularly?

A: It is prescribed for the believing man and woman to frequently recite Qur'an, whether it is from

the Mus-haf (Qur'an, the Book) or from memory, and ponder over its Ayahs.

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Allah (Exalted be He) says: ﴾(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴿ And: ﴾Verily, those who recite the Book of Allâh (this Qur'ân), and perform As-Salât (Iqâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.﴿ ﴾That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).﴿

The verb 'recite' in the above Ayahs includes the act of reciting, acting upon the Qur'anic Ayahs and contemplating, understanding and being sincere to Allah (Exalted be He). In this way, a Muslim can apply what they recite and attain a great reward. The Prophet (peace be upon him) said: ﴾Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for its companions.﴿ (Related by Muslim in his Sahih [Authentic Hadith Book]) He (peace be upon him) also said: ﴾The best among you (Muslims) are those who learn the Qur'an and teach it.﴿ (Related by Al-Bukhari in his Sahih) He (peace be upon him) also said: ﴾Whoever reads a letter from the Book of Allah will have a Hasanah (good rewardable deed) for it (i.e. its recitation), and the Hasanah is multiplied by ten. I do not say that Alif-Lam-Mim is one letter but

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Alif is a letter, Lam is a letter, and Mim is a letter.﴿ It was authentically reported that the Prophet (peace be upon him) said to Abdullah ibn `Amr ibn Al-`As: ﴾Recite the whole Qur'an during every month. Abdullah said: I find power (to recite it) in a shorter period. The Prophet (peace be upon him) said: Then recite it in seven (nights).﴿ The Sahabah (Companions of the Prophet) used to finish a Khatmah (one complete reading of the entire Qur'an) every seven days.

I advise every reciter to frequently recite Qur'an with careful contemplation, understanding and sincerity to Allah (Exalted be He). They should seek benefit and knowledge. They are recommended to finish one Khatmah within every month; and if they are able to do so in less than a month, this will be good. They are allowed to finish one Khatmah in less than seven days, but not less than three, as the Prophet (peace be upon him) instructed `Abdullah ibn `Amr ibn Al-`As. Finishing one Khatmah in less than three days may lead the person to hasten to recite the Qur'an without pondering over its meanings. They should not read from the Mus-haf unless they are in a state of Taharah (ritual purification). However, reciting it from the memory does not require performing Wudu' (ablution). It is not permissible for a Junub (person in a state of major ritual impurity) to recite the Qur'an before performing Ghusl (full ritual bath following major ritual impurity), whether from the Mus-haf or from memory. It was reported by Imam Ahmad and Ahl-ul-Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) through an authentic Isnad (chain of narrators) on the authority of `Aly

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(may Allah be pleased with him) that he said: ﴾There was nothing to hinder the Prophet (peace be upon him) from reciting the Qur'an except being in a state of Janabah (major ritual impurity related to sexual discharge).﴿ May Allah grant us success!

177- Ruling on dedicating the recitation of the Noble Qur'an to others

Q: In the great month of Ramadan, the month of the Qur'an, is it permissible for me to read the entire Qur'an for my parents, knowing that they are illiterate and cannot read or write? Is it permissible for me to read the entire Qur'an for a person who knows how to read and write, but I want to dedicate this Khatmah (one complete reading of the whole Qur'an) to him? Is it permissible for me to dedicate my reading of the entire Qur'an to more than one person?

A: There is no text in the Noble Qur'an or a report in the Purified Sunnah from the Messenger of Allah (peace be upon him) or his noble Sahabah (Companions of the Prophet) that indicates the permissibility of dedicating one's reading of the Noble Qur'an (or the reward thereof) to one's parents or to anyone else. Rather, Allah (Exalted be He) has enjoined reading Qur'an so that one may learn and benefit from it, ponder on its meanings and act accordingly. Allah (Exalted be He) says: ﴾(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴿

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﴾Verily, this Qur'ân guides to that which is most just and right﴿ ﴾Say: "It is for those who believe, a guide and a healing."﴿ The Prophet (peace be upon him) said: ﴾Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions.﴿ ﴾The Qur'an will be brought on the Day of Resurrection along with its people who used to act upon it, preceded by Surahs Al-Baqarah and Al-`Imran, like two clouds, or two shades, or two flocks of birds with spread wings, pleading on behalf of their companions.﴿

Indeed, the Qur'an was revealed to be acted upon and pondered, to be read frequently as an act of worship, not to be dedicated to the dead or to anyone else. I do not know of any reliable basis for gifting the reading to one's parents or anyone else. The Prophet (peace be upon him) said: ﴾Anyone who does any action that is not in accordance with this matter of ours will have it rejected.﴿

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Some scholars are of the view that this is permissible. They argue that there is no reason why the Thawab (reward from Allah) for reading Qur'an and other righteous actions cannot be gifted to others. They liken this to the case of Sadaqah (voluntary charity) and Du`a' (supplication) for the deceased and others. However, the correct opinion is the first one, because of the Hadith quoted above and other similar reports. If dedicating the read Qur'an to another person were permissible or prescribed, the Salaf (righteous predecessors) would have done it.

It is not permissible to make Qiyas (analogy) with regard to acts of worship, because they are Tawqifiy (bound by a religious text and not amenable to personal opinion). Their legality can only be proven by a text from the Book of Allah (Glorified and Exalted be He) or the Sunnah of His Messenger (peace be upon him), because of the Hadith quoted above and other similar Hadiths.

As for paying Sadaqah on behalf of the deceased and others, invoking Allah (Exalted be He) for them, performing Hajj or 'Umrah (minor pilgrimage) on behalf of others by someone who already performed them, and making up days of Sawm (Fasting) on behalf of someone who died without completing the obligatory Sawm, there are Sahih (authentic) Hadiths reported from the Messenger of Allah (peace be upon him) proving the validity of all such acts of worship. However, Hajj and `Umrah are confined to the deceased or to people who are disabled due to old age or an incurable disease. May Allah grant us success!

178- Du`a' Khatm Al-Qur'an by Ibn Taymiyyah

Q: There is a small book about Du`a' Khatm Al-Qur'an (supplication upon completing of one reading of the entire Qur'an) by Ibn Taymiyyah; on its cover is written: "Compiled by Shaykh-ul-Islam and Qudwat-ul-Anam (the model for people)" - Ahmad ibn `Abdul-Halim... (may Allah Allah have mercy on him and lighten his grave, Amen!) What is your opinion about this?

A: The referred to Du`a' is known among scholars to be written by Shaykh-ul-Islam, Ibn Taymiyyah (may Allah be merciful to him).

However, I have not read it in any of the compilations of the Shaykh; but, anyway, I do not know of anything wrong with the referred to Du`a'. May Allah grant us success!

179- Ruling on Du`a' upon completing a Khatmah

Q: Is there any specific Du`a' (supplication) to be said upon concluding a Khatmah (one complete reading of the entire Qur'an)?

A: It is permissible for a Muslim to invoke Allah (Exalted be He) as they wish and to choose beneficial supplications such as seeking forgiveness, attaining Paradise, safety from the Fire, imploring Allah's Protection against

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temptations, praying to Him to grant one the right understanding of the Qur'an in the way that pleases Him (Glorified and Exalted be He), invoking Him to help one act according to the Qur'an and memorizing it and other such supplications.

It was authentically reported that Anas (may Allah be pleased with him) used to gather his family upon completing the recitation the whole of the Qur'an and supplicate. However, there is nothing related about the Prophet (peace be upon him) in this regard.

180- Desirability of Du`a' upon completing a Khatmah

Q: Is there any specific Du`a' (supplication) to be said upon concluding a Khatmah (one complete reading of the entire Qur'an)?

A: There is no specific Du`a'. A Muslim may invoke Allah (may He be Exatled) as they wish with any Du`a' upon completing a Khatmah. A Muslim may say, "Allahumma inni `abduk, ibnu abdik... (O Allah! I am Your servant, son of Your servant...)." This will be good to say, for this Du`a' was reported from the Prophet (peace be upon him).

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Starting with the Chapter on the Book of Hadith